

A STUDY OF THE USE OF THE  
BLACK AESTHETIC AS A TECHNIQUE FOR  
IMPROVING THE SELF-CONCEPTS OF A GROUP  
OF BLACK ADOLESCENTS

AN ABSTRACT  
SUBMITTED TO THE FACULTY OF THE SCHOOL OF EDUCATION,  
ATLANTA UNIVERSITY IN PARTIAL FULFILLMENT OF THE  
REQUIREMENTS FOR THE DEGREE OF  
DOCTOR OF EDUCATION

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ABSTRACT

The purpose of this study was to determine if the use of the Black Aesthetic, the arts that have emanated from the Black community, as a technique, was effective in raising the levels of self-concept among a group of Black adolescents. Two hundred-sixty college bound students, in the Northeastern corridor of the United States, participated in the study. One half of the population was assigned to a control group and the other half to an experimental group.

The intervention treatment, undergone by the experimental group, involved the assignment of teacher-counselors who facilitated small-group sessions designed to raise the students' self-concepts. The group leaders attempted to provide a warm, empathetic and genuine atmosphere in their interactions with the adolescents. The one hour, weekly sessions, that lasted for six months, were intended to facilitate the development of positive self-concepts.

The instrument utilized to measure the change was the Tennessee Self-Concept Scale. It was administered to the experimental and control groups before and after treatment. Statistical comparison of the groups was accomplished



through the use of a two-tail probability t-test on posttest means. The level of significance was set at the .05 level for the purpose of the study. Only subjects in the total treatment period were included in the final analysis.

The findings from the study, as determined by the t-test, indicate the following:

There was a significant difference between the experimental group and control group when using the Black Aesthetic as a technique in the enhancement of the self-concepts among a group of Black adolescents.

Subjectively, teacher-counselors indicated that students who participated in the Black Aesthetic Program showed improvement in interpersonal skills and reflected more positive attitudes.

The results of this investigation, the statistical findings, suggest that the intervention treatment did, in fact, render a positive effect on the levels of self-concept of a group of Black adolescents. These findings hold practical significance for administrators, teachers, counselors and parents who wish to elicit positive changes in the attitudes of Black students and to raise the levels of self-concept among Black youth.

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## CHAPTER I

### INTRODUCTION

#### Background and Nature of the Study

The contemporary urban educator is confronted with many challenges. Foremost among these is reversing the trends of failure and frustration which have characterized many of the efforts of urban school systems to facilitate student cognitive and affective development.

In the past two decades this failure has received a great deal of attention. Clark (1955),<sup>1</sup> Kozol (1967),<sup>2</sup> Silberman (1970),<sup>3</sup> Irwin (1973)<sup>4</sup> and Green (1977)<sup>5</sup> have all discussed the problems of urban schools and their effects on students. The federal government has spent considerable time

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<sup>1</sup>Kenneth B. Clark, Prejudice and Your Child (Boston: The Beacon Press, 1955).

<sup>2</sup>Jonathan Kozel, "Halls of Darkness: In the Ghetto Schools," Harvard Educational Review 37 (Summer 1967).

<sup>3</sup>C. Silberman, Crisis in the Classroom (New York: Random House, 1970).

<sup>4</sup>J. R. Irwin, A Ghetto Principal Speaks Out: A Decade of Crisis in Urban Public Schools (Detroit: Wayne State University Press, 1973).

<sup>5</sup>R. L. Green, The Urban Challenge - Poverty and Race (Chicago: Follet Publishing Co., 1977).

and money studying the urban educational system. Coleman (1966),<sup>1</sup> U.S. Commission on Civil Rights, Kerner (1968)<sup>2</sup> and Riles (1970)<sup>3</sup> led the national exploration into the failures and shortcomings of urban education. These investigations have revealed that the problems are particularly acute for adolescents from minority groups as well as adolescents of low income backgrounds from the majority group.

Recent findings from the National Assessment of Educational Progress (1975)<sup>4</sup> and (1978)<sup>5</sup> reveal that in the basic skill areas, disadvantaged Black urban adolescents perform at lower rates than their counterparts elsewhere. Although the gap has become smaller, the academic skills of Black disadvantaged urban students are yet lagging.

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<sup>1</sup>James Coleman, Equality of Educational Opportunity (Washington, D.C.: U.S. Office of Education, 1966).

<sup>2</sup>Report of the National Advisory Commission on Civil Disorders. U.S. Riot Commission Report; also called the Kerner Report. Washington, D.C.: U.S. Government Printing Office, 1968.

<sup>3</sup>Wilson C. Riles, Council for Basic Education. What are the Priorities for City Schools? A discussion at a Public Meeting of the Council for Basic Ed., Washington, D.C., October 25, 1968.

<sup>4</sup>Educational Commission of the States, National Assessment of Educational Progress, The National Center for Educational Statistics, (Washington, D.C.: U.S. Government Printing Office, 1975).

<sup>5</sup>Education Commission of the States. National Assessment of Educational Progress, The National Center for Education Statistics, (Washington, D.C.: U.S. Government Printing Office, 1978).



These findings underscore the need for school systems to create and develop programs that will speak to Black adolescents in terms of enhancing their self-concept, since many studies, Combs (1964)<sup>1</sup> Brookover (1962)<sup>2</sup> Powell & White (1969)<sup>3</sup> Caplin (1969)<sup>4</sup> Johnson (1979)<sup>5</sup> and Coleman (1966)<sup>6</sup> have indicated that a deflated self-concept, in our society, is tantamount to academic failure. These studies are thoroughly reported in Chapter two.

In any social system, be it school or nation, an individual member's concept of himself determines much of his behavior, and his self-concept is directly related to his general personality, which influences the status of

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<sup>1</sup>Charles F. Combs, "Perception of Self and Scholastic Underachievement in the Academically Capable," Personal and Guidance Journal 43, No. 1 (September 1964), pp. 47-51.

<sup>2</sup>W. B. Brookover, E. L. Erickson, and L. M. Joiner, Self-Concept of Ability and School Achievement, (East Lansing, Michigan: Office of Research and Publications, Michigan State University, 1962).

<sup>3</sup>E. R. Powell and W. F. White, "Peer Concept Ratings in Rural Children," Psychological Report 34 (1969), pp. 461-462.

<sup>4</sup>M. D. Caplin, "The Relationship Between Self-Concepts and Academic Achievement," Journal of Experimental Education 37, no. 3 (Spring 1969), p. 15.

<sup>5</sup>Arthur Johnson, "The Reading Achievement of Florida Migrant Children with Differing Levels of Self-Concept," Reading Improvement 16, (Fall 1979), pp. 198-202.

<sup>6</sup>J. S. Coleman and others, Equality of Educational Opportunity (Washington, D.C.: U.S. Office of Education, Government Printing Office, 1966).

his mental health. In our schools, adolescents who see themselves as undesirable, worthless, or bad tend to act accordingly. Those who have a highly positive concept of self tend to approach life, other people, and academic assignments with confidence and high motivation. Those who are unsure of themselves tend to behave in deviant ways. Thus, it is evident that where the improvement of learning and instruction is attempted, the enhancement of the self-concept of the learners must be undertaken first. Consequently, in order to begin to confront the challenge of failure in cognitive and affective performance in urban schools, concerned educators must be willing to devise, implement and evaluate innovative strategies and techniques that facilitate positive growth experiences for Black adolescents within the context of the social and economic realities of the urban educational system. There is a need for school personnel to explore educational and personal-social services which go beyond traditional approaches and, in fact, deal with the enhancement of Black youth's self-concept.

#### Statement of the Problem

Too often, the chief cause of low achievement of disadvantaged Black adolescents can still be ascribed to the fact that far too many educators honestly believe that these adolescents are educable only to a very limited extent

Edmonds (1978).<sup>1</sup> Black urban students with adequate intellectual endowment may do poorly in school because they and sometimes their teachers perceive them as unable to achieve academic success. The negative image as perceived sometimes by student and teacher alike of the disadvantaged Black adolescent, consequently, affects the student's ability to succeed in school as well as the status of his mental health Pasteur & Toldson (1981).<sup>2</sup>

Lecky (1945),<sup>3</sup> conversely, has suggested that the lack of academic achievement often leads to a depressed self-concept, a state that limits the individual's value of himself which suggests that the individual has failed to develop positive attitudes toward himself. All attitudes are important determinants of behavior; however, attitudes regarding self are much more basic than those in which the individual is less ego-involved and are correspondingly more potent in determining behavior.

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<sup>1</sup>R. R. Edmonds and J. R. Frederiksen, Search for Effective Schools: The Identification and Analysis of City Schools that are Instructionally Effective for Children (Center for Urban Studies, Harvard University, Cambridge, 1978).

<sup>2</sup>Alfred B. Pasteur and Ivory L. Toldson, The Roots of Soul: On the Psychology of Black Expression (New York: Doubleday Press, 1981), pp. 45-47.

<sup>3</sup>Prescott Lecky, Self-Consistency: A Theory of Personality (New York: Island Press, 1945).

Thus, Black adolescents with low self-concepts are unable to develop and maintain a unified mental organization - an essential element in functioning in a school environment.

### Need for Study

Innovative techniques and skills are dreadfully needed today in the inner-city schools of America in order to improve the deflated levels of achievement and the decorum of many students. As explained in Chapter Two, the relevant literature suggests that students do not achieve or behave well when their self-concepts are deflated.

The major emphasis of this study was to determine if the use of the Black Aesthetic, the arts that have emanated from the Black community, as a technique, would be effective in the enhancement of the self-concepts of a group of Black adolescents.

### Hypotheses

The following research hypothesis was investigated:

- H<sub>1</sub>    The self-concept scores of Black adolescents in the experimental group who participate in Black Aesthetic Program will be higher than those Black adolescents in the control group who do not participate in the Black Aesthetic Program as measured by the Tennessee Self Concept Scale scores.

The following null hypothesis was tested for significance at the  $p < .05$  level with a two-tail test:

- H<sub>2</sub> There will be no significant difference between the Black adolescents who are provided with the Black Aesthetic Program and the Black adolescents who are not exposed to the Black Aesthetic Program as measured by the Tennessee Self Concept Scale ratings.

### Limitations

One of the weaknesses in this research study project was that the Tennessee Self-Concept Scale did not have an alternative form available. In analyzing the data the researcher kept in mind that the subject could have recalled his pretest answers and used the same responses on the posttest.

Another limitation may have been the time span for the study. Since self-concept development is a gradual process that proceeds over time, the fact that this study was completed in a six month time period may not have allowed enough time to effectively measure change in self perception.

Additionally, a major limitation may have been the falsifying of answers if the adolescents were told the nature of the test. Therefore, all precautions were taken such that the subjects did not know the nature of the experiment previous to their group meetings.

## Definition of Terms

Self-Concept (Dependent Variable) The organization of qualities that an individual attributes to oneself. In this study the term is defined as the way adolescents feel about themselves in terms of their relationship to self and others. Self-concept is measured by means of a self-report inventory designed to assess how one feels about oneself. Kinch (1963).<sup>1</sup>

Teacher-Counselor Groupings Ten to fifteen adolescents discussing and sharing their feelings and ideas with each other. The teacher-counselor's function was to initiate group meetings and help to facilitate discussions.

Treatment Intervention "Black Aesthetic" (Independent Variable) A technique that utilizes the behaviors and resultant art forms that have emerged from the Black community due to its unique characteristics and experiences Toldson and Pasteur (1981).<sup>2</sup>

Adolescence The age ranges conventionally associated with adolescence are 12-21 years for girls and 13-22 for boys English & English (1958).<sup>3</sup>

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<sup>1</sup>J. Kinch, "A Formalized Theory of the Self-Concept," American Journal of Sociology 68 (1963), pp. 481-486.

<sup>2</sup>Alfred B. Pasteur and Ivory L. Toldson, The Roots of Soul: On the Psychology of Black Expression, pp. 3-13.

<sup>3</sup>M. English and R. English, A Comprehensive Dictionary of Psychological and Psychoanalytical Terms (New York: Longman, 1958), pp. 40-44.

### Design and Procedures

This study employed the equivalent group design Cook (1956).<sup>1</sup> In this design the experimental and control groups were both given the pretest and posttest. The experimental group received the treatment intervention. The design permitted a comparison between the two groups to determine the superiority of the method showing the greatest student gain. The diagram for this design is shown in Table 1.1.

Table 1.1

<u>Self-Concept Pretest</u> <u>(September, 1979)</u>	<u>Treatment</u>	<u>Self-Concept Posttest</u> <u>(February, 1980)</u>
Experimental Group	The Black Aesthetic	Experimental Group
Control Group	None	Control Group

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<sup>1</sup>D. R. Cook and N. K. La Fleur, "A Guide to Educational Research, 2nd ed. (Boston: Allyn & Bacon, Inc., 1975).

### Selection of Subjects

The sample population for this study consisted of two hundred-sixty Black adolescents, male and female, who recently completed high school in a metropolitan area of the Northeast.

The parallel, equated groups method was employed by random selection of subjects from two universities' Education Opportunity Fund programs. All eligible subjects' names were put into a hat and one hundred-thirty names were selected from each of the two schools. School A's subjects were placed in the experimental group and School B's subjects were put into the control group.

The composition of the initial experimental and control groups is shown in Table 1.2.

### Description of Population

The subjects were from the Educational Opportunity Fund programs of two universities. Their admission to the university was contingent upon the guidelines established by Title IX. The assumption upon which the EOF program was established derived from a state statute which restricted financial aid and special services to low income disadvantaged minority students who came from families with a history of poverty.

Utilizing the above criteria as a basis for student selection at the two institutions included in this study,



TABLE 1.2

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Initial Number of participants in  
Experimental and Control  
Groups

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	Experimental Group	Control Group	Total Participants
Male	60	62	122
Female	70	68	138
Total	<hr/> 130	<hr/> 130	<hr/> 260

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guidelines and program objectives were established. Services to these Black adolescents included: recruitment, admission, financial aid, placement, academic assistance, counseling, tutoring, and curriculum development. All of these services were provided the adolescents who attended regular university classes. The EOF program was a supportive service. Further, the EOF staff reflected the ethnic composition of the adolescents in the study.

#### SUMMARY

Due to the continuing dilemma of educating Black urban disadvantaged adolescents who lag seriously behind their more affluent peers, new and innovative educational techniques are required. Since much of the educational research literature reflects the fact that individuals of all groups attain greater overall success when they feel good about themselves, this study was undertaken. It was an attempt to determine if the use of the Black Aesthetic Program was effective in raising the levels of self-concepts among a group of Black adolescents.

Two hundred-sixty Black college adolescents from two colleges were the subjects of the study. One half the population was assigned to the control group, while members of the remaining half were assigned to the experimental group.

Teacher-counselors facilitated interaction in an attempt to raise levels of self-esteem through the use of art forms that came from Black culture.

## CHAPTER II

Review of Literature and Related Research

The theoretical construct, self-concept, has received considerable emphasis in modern psychological writings and it has offered teachers, counselors, administrators and parents much in the way of explaining why students behave the way they do. This idea was originally proposed by Lecky (1945)<sup>1</sup> and adopted by Rogers (1951)<sup>2</sup> and Clark (1955).<sup>3</sup>

The literature shows that an adolescent who has a low opinion of himself is strongly motivated to avoid failure and tends to set goals so low that he does not need to prove himself. He therefore develops a negative self-concept. The adolescent who enjoys self-acceptance will usually, successfully interact with his environment and develop a positive self-concept Grambs (1965)<sup>4</sup>; Jersild (1978)<sup>5</sup>; Mahoney (1972)<sup>6</sup>;

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<sup>1</sup>Prescott Lecky, Self-Consistency: A Theory of Personality, pp. 3-7.

<sup>2</sup>C. R. Rogers, Client Centered Therapy (Boston: Houghton Mifflin, 1951).

<sup>3</sup>Kenneth B. Clark, Prejudice and Your Child, pp. 10-14.

<sup>4</sup>J. D. Grambs, "The Self Concept: Basis for Reeducation of Negro Youth," Negro Self-Concept (New York: McGraw-Hill, Inc., 1965).

<sup>5</sup>Arthur Jersild, The Psychology of Adolescence (New York: MacMillan, 1978).

<sup>6</sup>James William Mahoney, "The Industrial Arts in General Education." Report (Teachers College: New York, 1957).

Murray & Wellman (1971).<sup>1</sup>

In discussing self-concept, one should be aware that one is discussing the individual's personality and his social environment. According to Grambs (1965),<sup>2</sup> Park and Burgess suggested that personality "is an organization of traits and attitudes of which the individual's conception of himself is central." This theme is believed to be central to a person developing a positive or negative self-concept.

Additionally, Grambs states that the way an adolescent sees himself is the way he will behave. If the adolescent views himself highly, his opinion of himself will be reflected in his behavior. This exercise will lead to his developing a positive self-concept. Conversely, if he thinks poorly of himself, his opinion of himself will be reflected in a behavior that will lead him to develop a negative self-concept. Arthur Jersild (1978)<sup>3</sup> discusses the adolescent's attitude toward himself in much the same light as the other sources that have been mentioned. However, he also discusses the social

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<sup>1</sup>E. Murray and B. Wellman, "Success and Self Conception: The Impact of Academic Grades on the Student Role Identities of Black and White Adolescents." Presented at the American Sociological Association (Denver: June 1971).

<sup>2</sup>J. D. Grambs, "The Self-Concept: Basis for Reeducation of Negro Youth," S. C. Kvaraceus et al, Negro Self-Concept, p. 11.

<sup>3</sup>Arthur Jersild, The Psychology of Adolescence (New York: MacMillan, 1978), p. 2.

environment as an integral part of the adolescent's self-concept. He states, "the child toward whom the predominant attitude of significant persons has been one of hostility, disapproval and dissatisfaction will tend to view the world in similar terms". Jersild believes that this adolescent will have difficulty overcoming the attitudes of others and may himself develop a depreciatory attitude toward himself and his environment. In agreement with Jersild, the author feels the adolescent who is exposed to self-depreciatory statements and actions is very likely to take this information as empirical and develop a negative self-concept.

Fanon (1967)<sup>1</sup> mentions Guex's suggestion that the adolescent who suffers "from a lack of love and understanding, will develop a lack of affective self-valuation". Accordingly, one can conclude that the adolescent who does not receive positive reinforcements but instead is a victim of negative reinforcements will develop a negative self-concept. It is safe to say, then, that the adolescent who receives warmth, love, and a pillar of positive reinforcement will develop a positive self-concept.

The Black adolescent is a minority in a White society. He is not only affected by the way others in his immediate

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<sup>1</sup>F. Fanon, Black Skin, White Masks (New York: Grove Press, Inc., 1967) p. 76.

social environment react toward him, but his self-concept is also affected by a larger environment--the dominant White society. The adolescent's self-concept is very much determined by the White society's opinion of the Black person. He begins to realize that he belongs to a group of people who have another group of people telling them what they are worth. One of the major reasons the Black adolescent has a low self-concept of himself is influenced by the attitude of the White society toward him.

Grambs (1965)<sup>1</sup> states that in our society, the Black person is told that he is different from the White person. The White society is also very effective in telling us that not only are the two races different, but that the White race is superior and the Black race is inferior. By continually telling him that he is a member of a group that is inferior, the White society helps the Black adolescent to develop a negative self-concept.

Allport (1965)<sup>2</sup> says that if an adolescent is repeatedly "told he is lazy, a simple child of nature, expected to steal, and had inferior blood, it will definitely have detrimental

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<sup>1</sup>J. D. Grambs, "The Self Concept: Basis for Reeducation of Negro Youth," W.C. Kvaraceus, et al, Negro Self Concept, p. 12.

<sup>2</sup>Floyd N. Allport, Theories of Perception and the Concept-Structure (New York, New York: John Wiley & Sons, Inc., 1965), p. 13.

impact on his well being.

In his autobiography, Malcolm X (1965)<sup>1</sup> states that the White man thinks the Black man is inferior. He says, "I wasn't a pet, but a human being. They didn't give me credit for having the same sensitivity, intellect, and understanding that they would . . . recognize in a White boy . . . .". This negative image that our society holds of the Black man is seen repeatedly in the many ways our society hinders the Black man's progress. After being told so often, by the White society that they are inferior, many Blacks begin to accept the notion as truth and accordingly, develop a negative self-concept.

There are researchers who say that the reasons Black adolescents score 15 points lower than White adolescents is a result of heredity. These researchers, who believe that the differences in IQ's are hereditary, indirectly help the Black adolescent develop and maintain a negative self-concept. When the Black adolescent hears that his IQ is low because he is inferior and he realizes that he cannot change his genes, it follows that he is likely to feel worthless. He blames himself, believing that he is basically inferior.

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<sup>1</sup>Malcolm X, The Autobiography of Malcolm X (New York: Grove Press, Inc., 1965), p. 35.



Burt's work, which was mentioned in The New York Times (November 28, 1976),<sup>1</sup> supported the view "that Blacks have inherited inferior brains." Burt, who was considered the father of educational psychology, was renowned for his views on educational research. Jensen, equally respected among educational researchers, utilized much of Burt's basic research in his infamous assertion of Black inferiority. Today, however, it is known that much of Burt's original research on heredity and intelligence was fraudulent. Jensen (1969)<sup>2</sup> claims that the reason Black adolescents score 15 points lower than White adolescents is that Black people as a group are genetically inferior. When Jensen's report was published in the 1969 Harvard Educational Review, it was immediately quoted by many popular magazines. These magazines reported on Jensen's research but unfortunately did not report any of the rebuttals that scholars had made about his research; further Burt's basic research, used by Jensen, had not been discovered to be deceitful. . . . . With information of this kind being read by many people and most being siphoned down to the adolescent, it would be almost impossible for a Black

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<sup>1</sup>The New York Times, "Burton's Classic I.Q. Data Now Viewed Achievement Fraudulent," November 28, 1976, p. 27.

<sup>2</sup>A. Jensen, "How Much Can We Boost I.Q. and Scholastic Achievement?", Harvard Educational Review (Winter 1969).

adolescent's sense of self to be inflated. Garrett (1951)<sup>1</sup> has said something similar. He believed it would be damaging for White adolescents to associate with Black adolescents because the "Blacks are genetically inferior". Unfortunately, such assertions have been internalized by many who control the destinies of Black adolescents. The resulting damage must not be ignored.

This country's educational systems and its teachers are not excluded from those who have influenced the deficit theory of Black adolescent's intellect. According to Murray and Wellman (1970),<sup>2</sup> educators who believed Black students could not do as well as their White students communicated this feeling very effectively and their Black students became, in fact, underachievers. Students are aware of the opinions teachers have of them and may find it difficult to function effectively in an academic setting when they receive the message conveying their worthlessness.

For many years Black students were indiscriminently placed in vocational programs in the high schools. Society did not think them capable of handling the academic programs

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<sup>1</sup>Henry Edwart Garrett, Great Experiments in Psychology, 3rd ed., (New York: Appleton-Century-Crofts, 1951), p. 9.

<sup>2</sup>E. Murray and B. Wellman, "Success and Self Conception: The Impact of Academic Grades on the Student Role Identities of Black and White Adolescents." Presented at the American Sociological Association (Denver: June 1971).

and conveniently, found vocational schooling a way to usher them into low paying, menial jobs. Niemeyer asserts that:

Our hypothesis is that the chief cause of the low achievement of the children of alienated groups is the fact that too many teachers and principals honestly believe that these children are educable only to an extremely limited extent. And when teachers have a low expectation level for their children's learning, the children seldom exceed the expectation, which is a self-fulfilling prophecy.<sup>1</sup>

Historically, school text books showed Black men doing menial work while White men held professional jobs. This only helped to instill upon the Black adolescent the belief that he was lazy, stupid and would never amount to much. Textbooks never mentioned the Black discoverers, inventors, or professionals. Grambs (1965)<sup>2</sup> revealed how pictures in textbooks never showed Black and White children together. These same textbooks also have given an inaccurate account of the Black man's history. Since there were not any positive models being shown to the Black adolescent in the educational system, once again his self-concept was diminished.

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<sup>1</sup>John H. Niemeyer, N.Y.C. Department of Education, Advising Committee on Decentralization. Final Report on the Advisory Committee on Decentralization submitted to the Board of Education of the City of New York, July, 1968, p. 14.

<sup>2</sup>J. D. Grambs, "The Self Concept: Basis for Reeducation of Negro Youth," W. C. Kvaraceus, et al, Negro Self Concept, p. 21.

Martin (1972)<sup>1</sup> states that an adolescent with a positive self-concept is "more likely to succeed academically". She believes the student's level of aspiration is influenced by his self-concept and his academic achievements. In inter-racial schools, due to historical neglect and oppression, very often the Black student does not come from the same socio-economic background as his White classmates. Because he comes from a materially poorer home, his behaviors are often not accepted by his classmates and often lead to "negative feelings of self-evaluation and inferiority". These feelings of a lack of self-worth often lead to a low level of aspiration. Therefore, the integrated school where the students do not share a common socioeconomic background can contribute to a low self-concept for the materially poor student. Rosenberg (1968)<sup>2</sup> reports that Black adolescents in integrated schools have a lower self-concept and that "for each group, as the proportion of White students in the school increases, the child's . . . self-concept decreases".

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<sup>1</sup>D. W. Martin, "The Inner-City Black Male High School Student: His Self-Concept, Academic Achievement and Occupational Aspiration." Presented at the American Educational Association's Annual Meeting (Chicago: April 1972), p. 13.

<sup>2</sup>N. Rosenberg and R. A. Simmons, Black and White Self-Esteem: The Urban School Child, International Standard Book No. 0-912764-05-8 (Library of Congress 1968), pp. 91-125.

Further, Rosenberg<sup>1</sup> mentions the study Powell and Fuller (1970) did with 614 White and Black students. He found that Black students in integrated schools averaged at the 40th percentile on the Fitts Tennessee Self-Concept Scale.

It should be noted that few pieces of research have been reported regarding the relationships between self-concept and academic achievement. Yet, Brookover (1965)<sup>2</sup> asserts that each child has his own "self-concept-of-academic ability. Brookover means. . . the evaluation one makes of oneself with respect to the ability to achieve in academic tasks in general as compared with others. Brookover elaborates by stating that. . . self-concept-of-academic ability refers to behavior in which one indicates to himself, publicly or privately, his ability to achieve in academic tasks as compared to others engaged in the same task". However, Brookover makes it clear that the affective measure of one's feeling about himself and his destiny appeared to precede one's thought or concern regarding academic achievement.

Utilizing Brookover's definition, Olsen (1972)<sup>3</sup> designed a study to identify the level of self-concept-of-academic

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<sup>1</sup>N. Rosenberg and R. A. Simmons, Ibid, pp. 126-130.

<sup>2</sup>W. B. Brookover, E. L. Erickson and L. M. Joiner, Self-Concept of Ability and School Achievement, Ibid, pp. 10-26.

<sup>3</sup>Henry O. Olsen, "Effects of Changes in Academic Roles on Self-Concept-Academic Ability of Black and White Compensatory Education Students," Journal of Negro Education 4, No. 4 (Fall 1972).

ability of Black and White pre-college compensatory evaluation student's program. He facilitated effective group sessions preceding the academic portion of the program. He writes that "the changes in self-concept did have a positive effect on the academic roles of all Blacks in the group, both male and female. Olsen proved Brookover's assertion, that if self-concept is enhanced, then higher academic achievement will result.

Richman and White (1971)<sup>1</sup> reports that economically deprived Black children maintain negative concepts of self and of their peers. Based partially upon these studies, Powell and White (1972)<sup>2</sup> reviewed the self concepts of a group of Black, male and female, fifth graders in a rural, southern community, as related to their levels of academic achievement. What they discovered was that, "within the affect system of the Black boys and girls in the sample, reinforcement of conformity and mildness had played a significant role in their emotional lives. They had learned rather well to be docile "second raters."

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<sup>1</sup>B.O. Richmond and W. F. White, "Sociometric Predictors of Self-Concept among 5th and 6th Grade Children." Journal of Educational Research 64 (1971), pp. 425-429.

<sup>2</sup>E. R. Powell and F. W. White, "Affect Structure and Achievement in a Select Sample of Rural Negro Children," Journal of Negro Education 41, No. 1 (Winter 1972), p. 55.

Caplin (1969)<sup>1</sup> hypothesized that children, both Black and White, attending a de facto segregated school have less positive self-concepts than do children attending desegregated schools, and that there is a significant positive relationship between self-concept and academic achievement. Sixty children from the intermediate grades of each of the elementary schools of a small northern New Jersey city were matched on the basis of age, grade, sex, race, intelligence, and socio-economic status. Analyses of variance were computed on the scores obtained from the self-concept instrument administered and correlations between these scores and achievement scores were calculated. It was found that there was significant positive relationship between self-concept and academic achievement. That is, those children having more positive self-concepts had higher academic achievement.

Combs (1964)<sup>2</sup> conducted a study which involved an exploration of the way underachievers view themselves. The subjects of the study were a group of eleventh graders in Westchester County, New York. What Combs determined was that underachievers fail to achieve because they lack a feeling of

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<sup>1</sup>M. D. Caplin, "The Relationship Between Self-Concept and Academic Achievement," Journal of Experimental Education 37, No. 3 (Spring 1969), p. 15.

<sup>2</sup>Charles F. Combs, "Perception of Self and Scholastic Underachievement in the Academically Capable," Personnel and Guidance Journal 43, No. 1 (September 1964), pp. 47-51.

personal adequacy. They lack the feeling that they are accepted by the adults with whom they deal. Because they feel unacceptable, they cannot invest in others or risk failure.

Johnson (1979)<sup>1</sup> was interested in determining whether there was a difference in the reading achievement of migrant Mexican children with differing levels of self-concept. He selected, at random, 176 Mexican-American migrant children, in the second through fifth grades and administered the Comprehensive Tests of Basic Skills reading subjects and the Piers-Harris Children's Self-Concept Scale. An analysis of variance revealed a significant difference in the means of the reading achievement scores assigned to the student's corresponding quartile level of self-concept. A supplementary finding in this study was that migrant children had a significantly lower self-concept than non-migrant children.

In order to explore the relationships between academic achievement in natural science and self-concept, Alvard and Glass (1974)<sup>2</sup> selected as a sample population which included all of the Iowa Public School pupils in grades four, seven and twelve; however, he excluded pupils enrolled in special

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<sup>1</sup>Arthur Johnson, "The Reading Achievement of Florida Migrant Children With Differing Levels of Self Concept," Reading Improvement 16 (Fall 1979), pp. 198-202.

<sup>2</sup>D. J. Alvard and Lynn W. Glass, "Relationship of Academic Achievement and Self Concept." Science Education 58, No. 2 (1974), pp. 175-179.



education classes, so that scores from the National Assessment of Educational Progress science exercises and their levels of self-concept as measured by the Self Appraisal Inventory could be computed. The researchers report that significant positive correlations between the scholastic dimension of self-concept and science were found to exist at all three grade levels.

Rubin (1978)<sup>1</sup> with a sample of 380 children, conducted a study to determine the stability over time of ratings of self-esteem as measured by the Coopersmith Self-Esteem Inventory and the extent to which self-esteem ratings are related to measures of academic achievement at different age levels. She discovered that self-esteem became more stable and more highly correlated with school achievement as the children grew older. These conclusions were drawn after studying these middle-class, average students over a five year period.

It appears, with such mounting evidence, that there is little doubt that there is a definite correlation between the individual's self-concept and his levels of academic achievement.

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<sup>1</sup>R. A. Rubin, "The Stability of Self-Esteem Ratings and Their Relation to Academic Achievement: A Longitudinal Study," Psychology in the Schools 15, No. 3 (July 1978), pp. 430-433.

As reported by Johnson (1979)<sup>1</sup> and Rubin (1978)<sup>2</sup> the relation between self-concept and academic success became even more positively correlated as school children became older. It is, thus, extremely important during the high school years and the college entrance years to enhance students' self esteem, particularly the kind of students who have been selected for this study - impoverished Black adolescents who may have feelings of inadequacy.

According to Grambs (1964),<sup>3</sup> middle-class teachers do not often help adolescent's, such as the group in this study, feelings about himself. Very often, the middle-class teacher "represents a middle-class position. . . .," and seem to harbor anti-Black feelings. Many Black adolescents are from lower class homes and become the target for the middle-class teacher's self-hatred. The middle-class teacher will see things in these adolescents that he dislikes about himself and wants to disassociate himself from them. The student often perceives this transference and once again his self-

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<sup>1</sup>Arthur Johnson, "The Reading Achievement of Florida Migrant Children with Differing Levels of Self-Concept," Reading Improvement, pp. 198-202.

<sup>2</sup>R. A. Rubin, "The Stability of Self-Esteem Ratings and Their Relation to Academic Achievement: A Longitudinal Study," Psychology in the Schools, pp. 430-433.

<sup>3</sup>Jean D. Grambs and Walter B. Waetjen, "The Right to be Equally Different: A New Right for Boys and Girls," National Elementary Principal, pp. 4-8.

esteem is deflated. In such settings, none of the warmth, love and affection, so desperately needed, is manifested.

McAdoo (1976)<sup>1</sup> mentions that a Black adolescent sometimes experiences self-hatred when he begins to "accept of himself that the images that are projected upon the world are those of White people."

Toldson and Pasteur (1975)<sup>2</sup> suggest that the Black adolescent must have his own positive image projected of himself and those like him if he is going to be able to appreciate other Blacks and develop a positive self-concept. The adolescent needs to see his positive "self" in other people, things, and concepts. In addition, Toldson and Pasteur (1975)<sup>3</sup> believe that Black artists are aware of this and have shown through their art forms that "image of self-knowledge is important to the development of a healthy self-concept and a sense of identity."

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<sup>1</sup>H. P. McAdoo, "A Reexamination of the Relationship Between Self-Concept and Race Attitudes of Young Black Children, presented at the Demythologizing of the Inner-City Child Conference (Atlanta, March 1976).

<sup>2</sup>I. L. Toldson and A. B. Pasteur, "Developmental Stages of Black Self-Discovery: Implications for Using Black Art Form in Group Interaction," The Journal of Negro Education, 44, No. 2 (Spring 1975), pp. 130-139.

<sup>3</sup>I. L. Toldson and A. B. Pasteur, "Developmental Stages of Black Self-Discovery: Implications for Using Black Art Form in Group Interaction," The Journal of Negro Education 44, No. 2 (Spring 1975), p. 135.

Afro-Americans possess a rich artistic and religious tradition that is finally being recognized Feldman (1976)<sup>1</sup> in our society. This is helping the Black adolescent gain more pride in himself. He now sees works of art that he can identify with and feel a part of. As he gains a feeling of tradition and a knowledge of his history, as the Black artists begins showing him his own, he begins to feel himself a whole person with a culture and heritage of his own. As the Black artists reflect his own cultural image instead of the dominant cultural image, the Black adolescent need not feel worthless and unattractive. Instead of seeing himself portrayed in a negative light, he now can relate to his positive attributes.

At the same time, Toldson and Pasteur (1976)<sup>2</sup> report that: "Black people seem to perceive the environment and respond to it with musical notes, movement (dance and athletics) and lines (graphics and sculpture) more frequently than those who are more dependent on printed words and numbers in their search for consonance with the world."

Black artists have attempted to off-set the belittling effects the schools have had on the Black youth by "carrying a

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<sup>1</sup>E. B. Feldman, "Art and the Image of the Self," Art Education 29, No. 5 (September 1976), pp. 10-12.

<sup>2</sup>Alfred B. Pasteur and Ivory L. Toldson, "Introduction: Culture in Counseling Revisited," Journal of Non-White Concerns in Personnel and Guidance 4, No. 3 (September 1976), p. 94.

revolutionary message about the beauty of Blackness..." Riggey (1973)<sup>1</sup>. They relay a message of manhood that aids the Black in believing that he is a valuable human being. Black musicians, particularly, have been at the forefront for a very long time. They have helped Black adolescents view themselves in a more positive light and have helped to raise their self-concept levels.

Black artists have all helped the Black adolescent relate what he sees, reads, and hears to his own life experiences and thus view himself as a much more worthwhile person. The adolescent does not need wealth or education to appreciate the arts. Art is a "universal and easy-to-recognize subject matter" Gitter (1972).<sup>2</sup> Artists glorify ordinary subjects and give dignity to everyday life. He believes that the adolescent can share the beauty of art and find that it is related to his own experience.

There is growing evidence that the Black adolescent is beginning to identify and take pride in his Blackness. Reece (1974)<sup>3</sup> mentions that the Clark and Clark Doll Test when administered to an integrated group found that each group preferred

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<sup>1</sup>M. A. Riggey, "Self-Identity Through Literature," College English 35, No. 3 (December 1973), p. 310.

<sup>2</sup>L. Glitter, "How Art Can Nourish Self-Concepts," Academic Therapy 8, No. 1 (Fall 1972), p. 7.

<sup>3</sup>C. Reece, "Black Self-Concept," Children Today 3, No. 2 (March-April 1974), pp. 24-26.

the doll of their own race. Accordingly, Harris and Braun were also mentioned by Reece (1974)<sup>1</sup> as having received positive racial preferences from youngsters who were asked questions concerning a white and a black puppet. This color preference leads one to believe a more positive self-concept is developing in the adolescent. It has usually been found that a Black adolescent with a negative self-concept will perceive himself less accurately in terms of skin color. One may deduce that the youngster who chooses the doll of his own race is feeling more positively about himself.

#### SUMMARY

In the review of literature and related research for this study, several areas have been explored. We have seen that one needs to think well of oneself (self-concept) in order to succeed in this society, Lecky (1945),<sup>2</sup> Rogers

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<sup>1</sup>C. Reece, "Black Self-Concept," Children Today 3, No. 2 (March-April 1974), pp. 24-26.

<sup>2</sup>Prescott Lecky, Self-Consistency: A Theory of Personality, pp. 24-26.

(1951),<sup>1</sup> Clark (1955),<sup>2</sup> Grambs (1965),<sup>3</sup> Jersild (1975),<sup>4</sup> Murray and Wellman (1971),<sup>5</sup> and Mahoney (1972)<sup>6</sup>. Further, Brookover (1962),<sup>7</sup> Olsen (1972),<sup>8</sup> Powell and White (1969),<sup>9</sup> Caplin (1969),<sup>10</sup>

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<sup>1</sup>C. R. Rogers, Client-Center Therapy (Boston: The Mifflin, 1951).

<sup>2</sup>Kenneth B. Clark, Prejudice and Your Child (Boston: The Beacon Press, 1955).

<sup>3</sup>J. D. Grambs, "The Self Concept: Basis for Reeducation of Negro Youth" Negro Self Concept (New York: McGraw-Hill, Inc., 1965).

<sup>4</sup>Arthur Jersild, The Psychology of Adolescence (New York: MacMillan, 1978).

<sup>5</sup>E. Murray and B. Wellman, "Success and Self Conception: The Impact of Academic Grades on the Student Role Identities of Black and White Adolescents," presented at the American Sociological Association (Denver: June 1971).

<sup>6</sup>James William Mahoney, "The Industrial Art in General Education." Report (Teacher's College, New York, 1972).

<sup>7</sup>W. B. Brookover, E. L. Erickson, and L. M. Joiner, Self-Concept of Ability and School Achievement, (East Lansing, Michigan: Office of Research and Publications, Michigan State University, 1962).

<sup>8</sup>Henry O. Olsen, "Effects of Changes in Academic Roles on Self-Concept-Academic Ability of Black and White Compensatory Education Students," Journal of Negro Education 4, No. 4 (Fall 1972).

<sup>9</sup>E. R. Powell and W. F. White, "Peer Concept Ratings in Rural Children," Psychological Report 34 (1969).

<sup>10</sup>M. C. Caplin, "The Relationship Between Self Concepts and Academic Achievement," Journal of Experimental Education 37, No. 3 (Spring 1969), p. 15.

Combs (1975),<sup>1</sup> Coleman (1966),<sup>2</sup> and Johnson (1979)<sup>3</sup> have proven that students' self concepts show the strongest relationship to academic achievement. That is, the measure of a student's self-concept appears to approximate the student's level of academic or scholastic achievement closer than any other single school factor. This has been found to be particularly true of Black urban adolescents.

Accordingly, there has been much research generated on the topic of the Black self-concept. The research explores both the negative self-concept and the positive self-concept of the Black student. The areas discussed in the literature regarding negative self-concepts among Black students include: heredity, television, teacher-education, color preference and identity, the Black family, and White society. Erikson (1968),<sup>4</sup>

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<sup>1</sup>Charles F. Combs, "Perceptions of Self and Scholastic Underachievement in the Academically Capable," Personnel and Guidance Journal 43, No. 1 (September 1964), pp. 47-51.

<sup>2</sup>James Coleman, Equality of Educational Opportunity (Washington, D.C.: U.S. Office of Education, 1966).

<sup>3</sup>Arthur Johnson, "The Reading Achievement of Florida Migrant Children with Differing Levels of Self-Concept," Reading Improvement 16 (Fall 1979), p. 198-202.

<sup>4</sup>Erik H. Erikson, Identity, Youth and Crisis (New York: Norton, 1968), p. 92.



Grambs (1965),<sup>1</sup> Grier and Cobb (1968),<sup>2</sup> Morgan (1972).<sup>3</sup>

Conversely, the areas explored with regard to a positive self-concept among Black people include: culture, history, family, color preferences and identity, and the Black society Fife (1974),<sup>4</sup> Halpern (1973),<sup>5</sup> Kvaraceur (1965),<sup>6</sup> Reece (1974),<sup>7</sup> and Poussaint (1974).<sup>8</sup>

It appears, then, that the Black adolescent who becomes aware of his heritage and culture through the use of the works of Black artists is enabled to develop a more positive

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<sup>1</sup>J. D. Grambs, "The Self Concept: Basis for Reeducation of Negro Youth," Negro Self-Concept (New York: McGraw-Hill, Inc., 1965).

<sup>2</sup>H. Grier and P. M. Cobb, The Black Rage (New York: Bantam Books, Inc., 1968).

<sup>3</sup>G. D. Morgan, "Introduction: A Brief Overview of Ghetto Education Elementary to College." In E. A. Epps (ed.) Black Students in White Schools (Ohio: Charles A. Jones Publishing Company, 1972).

<sup>4</sup>M. D. Fife, "Black Image in American TV: The First Two Decades" The Black Scholar: Journal of Black Studies, 1974, pp. 7-18.

<sup>5</sup>F. Halpern, Survival: Black/White (New York: Pergamon Press, 1973).

<sup>6</sup>W. C. Kvaraceur (ed.) "Negro Youth and Social Adaptation: The Role of the School as an Agent of Change," Negro Self Concept (New York: McGraw-Hill, Inc., 1965).

<sup>7</sup>C. Reece, "Black Self Concept," Children Today 3, No. 2 (March-April 1974), pp. 24-26.

<sup>8</sup>A. Poussaint, "Building a Strong Image in the Child," Ebony (June 1974).

self-concept. The Black adolescent who can hear what Black musicians, poets, writers, painters, singers, dancers and inventors are saying to and about him can begin to deny the fabrication that our society has fed him about himself. He can begin to develop an understanding of who he truly is. When he becomes aware of the Black painters, sculptors, craftsmen, musicians, writers and poets, he will begin to appreciate the artistic and intellectual contributions that have emanated from his people. He can see himself positively. His concept of self can be raised.

## CHAPTER III

DESIGN OF THE STUDY AND TREATMENT PRESENTATION

This research was designed to study the effectiveness of raising the levels of self-concept of a group of Black adolescents through the use of the Black Aesthetic, the arts that have emanated from the Black community, where the following research hypothesis was investigated:

- H<sub>1</sub> The self-concept scores of Black adolescents in the experimental group who participate in the Black Aesthetic Program will be higher than those Black adolescents in the control who do not participate in the Black Aesthetic Program as measured by the Tennessee Self-Concept Scale scores.

The following null hypothesis was tested for significance at the  $p < .05$  level with a two-tail test:

- H<sub>2</sub> There will be no significant difference between the Black adolescents who are provided with the Black Aesthetic Program and the Black adolescents who are not exposed to the Black Aesthetic Program as measured by the Tennessee Self-Concept Scale ratings.

Additionally, in this chapter, the selection of instrument, description of methods and timing of data collection, teacher-counselor opinion and an outline and description of the intervention treatment used are presented.

### Selection of Instrument

The Tennessee Self-Concept Scale, TSCS, developed by William Pitts (1965)<sup>1</sup> was selected as the instrument to measure the results of the intervention treatment.

The TSCS consists of 100 self-descriptive statements which the subject uses to portray his or her own picture of himself or herself. The scale makes use of the Licker Scale method of five responses, each being assigned a scale value.

TSCS was selected because:

1. The TSCS norms were developed from a standardized group of 626 people from various parts of the country. Ages ranged from 12-68 years. There was an equal proportion of males and females evenly distributed among the white and Black races. They were from various social, economic, intellectual and educational levels, from the sixth grade through the Ph. D.

2. According to data collected by Giuiden (1959),<sup>2</sup>

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<sup>1</sup>William Pitts, Manual: The Tennessee Department of Mental Health Self-Concept Scale (Nashville, Tennessee, 1965).

<sup>2</sup>G. M. Giuiden, "Stress in Airborne Training as Related to the Self-Concept, Motivation and Biographical Factors," Unpublished Master's Thesis (Vanderbilt University, 1959).

Hall (1964),<sup>1</sup> and Sundby (1962)<sup>2</sup> among various subjects, the evidence showed there was no need to establish separate norms by age, sex, race, or other variables.

3. Since a specific test designed for measuring the self-concept of Black adolescents, was not available, it was decided that the TSCS was the most appropriate.

4. The test-retest reliability coefficients of all major scores were reported to be in the range of .80 to .90.

5. The TSCS made use of four kinds of validity: content validity, discrimination between groups, correlation with other personality measures, and personality changes under particular condition. The content validity of the TSCS was determined by an item being retained in the scale if there was unanimous agreement by a panel of judges.

#### Description of Methods of Data Collection

Data was collected from school records prior to the selection of the subjects to insure that conformity to the

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<sup>1</sup>J. D. Hall, "An Investigation of Acquiescence Response Set, Extraversion, and Locus of Control as Related to Neuroticism and Maladjustment." Unpublished Doctoral Dissertation (George Peabody College, 1964).

<sup>2</sup>E. S. Sundby, "A Study of Personality and Social Variables Related to Conformity Behavior." Unpublished Doctoral Dissertation (Vanderbilt University, 1962).

Title IX guidelines were achieved. Additional data was collected from the pretest and posttest scores for each group. Instructions for determining a subject's major score were provided by the TSCS author. All data collection was double checked by another person.

The TSCS was administered in accordance with the instruction provided by the TSCS author to all two hundred-sixty subjects, by the teacher-counselor of each group, during the regular one hour period. It was recorded that the mean test time was 13 minutes; therefore, the regular one hour session gave ample time for subjects to complete the test. The pretest was administered one day prior to the first experimental group session. The posttest was administered to all subjects one day after the final experimental group session. However, over the period of the program, attrition resulted in twenty members of the initial group being eliminated from the sample. At the end of the treatment period, the total experimental and control groups each contained one hundred-twenty subjects.

The data was then transferred to a data collection sheet. A summary of the composition of the experimental and control groups included in the analysis is presented in Table 3.1.

TABLE 3.1

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Composition of Experimental and  
Control Groups for Analysis

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	Experimental Group	Control Group	Total Participants
Male	54	57	111
Female	66	63	129
	<hr/> 120	<hr/> 120	<hr/> 240

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### Teacher-Counselor Opinion

In addition to the major part of the data collection, a survey was completed by all ten teacher-counselors who participated in the Black Aesthetic Program. The Teacher-Counselor Survey was developed jointly by the investigator and teacher-counselors. The survey was designed as an instrument to assess the effectiveness of this self-concept enrichment experience from the point of view of the participating facilitators.

### Description of Intervention Treatment Program

After the pretest was administered, the experimental group met for six consecutive months in one hour weekly sessions lead by the teacher-counselor. The outline which follows is the intervention treatment program-content provided by the researcher.

## RAISING THE SELF-CONCEPT LEVELS OF BLACK ADOLESCENTS THROUGH THE USE OF THE BLACK AESTHETIC

### OUTLINE

#### INTRODUCTION

#### I. Statement of the Problem

#### AWARENESS STAGE

##### A. Primary Concern

##### B. Need



- II. Black Self-Concept (negative analysis)
  - A. Conditioning
  - B. Reinforcement
- III. Definition of Terms PREPARATION STAGE
  - A. Adolescence
  - B. Self-Concept
  - C. Negative
  - D. Positive
  - E. Black Aesthetic
- IV. Black Self-Concept (positive analysis)
  - A. Historical
  - B. Strengths
- V. Building Positive Self-Concepts IMPLEMENTATION STAGE
  - A. Self awareness
  - B. Role identification
- VI. Techniques for Using the Black Aesthetic
  - A. Environment
  - B. Activity
- VII. Summary
  - A. Assessment
  - B. Statement

The sessions held to train the teacher-counselors were conducted over a three day period; a similar brief orientation period was also held for the students. After the students had been oriented to the entire process during the three day

introductory sessions, they then met, for six months in weekly small group sessions facilitated by the teacher-counselors. Each session dealt with the adolescent's environment and experience as portrayed through Black music, graphic arts, narrative, drama, poetry, dance-movement, fashion, films and sports. The basic materials and techniques for these sessions were designed by the researcher; however, input and assistance by facilitators were encouraged.

The content which follows represents the experiences, provided the experimental group during the period of the study, utilized to enhance the self-concepts of a group of Black adolescents.

## STAGE ONE - AWARENESS

### Session 1

#### Objectives

1. To describe what "RAISING THE SELF-CONCEPT LEVELS OF THE BLACK ADOLESCENT THROUGH THE USE OF THE BLACK AESTHETIC" is.
2. To formulate, together, a statement of the problem.
3. To acquaint participants with the format for subsequent sessions.

Activities

1. Listen to recording: "To Be Young, Gifted, and Black," sung by the great Nina Simone.
2. Provide each participant with an outline of the sessions.
3. Discuss format for sessions.
4. Have each participant read from the in-service manual, The Rationale.

Special Preparation

Re-read Rationale statement

Assessment Item

What is the importance of developing such an in-service?

STAGE ONE - AWARENESS

Session II

Objectives

1. To identify the stages of awareness.
2. To explain and discuss some educational and social needs that have stimulated an awareness of the need for enhancing self-concepts among Black adolescents.

Activities

1. Listen to recording: "To Be Young, Gifted and Black," sung by the great Nina Simone.

2. Elicit from participants some contemporary problems that support the need for an enhancement of self among our Black youth.
3. List, briefly, your rationale for the need to raise the self-concept levels of Black adolescents.

### Special Preparation

Read and be prepared to discuss:

Toldson, I. C. & Pasteur, A. B. "Developmental Stages of Black Self Discovery: Implications for Using Black Art Forms in Group Interaction." The Journal of Negro Education, 44(2), Spring 1975, 130-139.

Grambs, J. D. "The Self-Concept: Basis for Re-education of Negro Youth." In W. C. Kvaraceur (Ed.), Negro Self-Concept. New York: McGraw-Hill, Inc., 1965. pp. 96-99.

### Assessment Item

Identify the stages of awareness.

## STAGE ONE - AWARENESS

### Session III

### Objectives

1. To look at the conditioning processes which reinforce negative self-concepts among Black adolescents.
2. To review and analyze the historical aspects of the conditioning processes which have created a negative concept of self among Black youth.

### Activities

1. Listen to recording: "To Be Young, Gifted, and Black," sung by the great Nina Simone.
2. Assist participants in identifying and analyzing the historical-political constraints which have aided Black adolescents in developing a negative concept of themselves.
3. Review the psychological and political-institutional conditioning which helps to sustain a negative concept of self among Black youth.
4. Discuss Winthrop Jordan's prize-winning study of American racial attitudes to 1812, "White Over Black" by Eric Foner.
5. Discuss Frederick Douglass' "Christmas for the Slaves."
6. Listen to recording of Paul Lawrence Dunbar's poem "Party."
7. Listen to recording: "Party is a Groovy Thing," by the Manhattans.

### Special Preparation

Make a list of some of the conditioning processes which reinforce and/or perpetuate negative concepts of self among Black youth.

Reflect on today's activities.

### Assessment Item

Analyze and discuss the list of conditioning processes which perpetuate and/or reinforce negative self-concepts among Black adolescents.

## STAGE ONE - AWARENESS

### Session IV

### Objectives

1. To look at the reinforcement processes which promote a negative self-concept among Black adolescents.
2. To identify and analyze the psychological, political, socio-economic and educational-environmental constraints which cause our Black adolescents to feel "insignificant and weak."

### Activities

1. Listen to recording: "To Be Young, Gifted, and Black," sung by the great Nina Simone.
2. Discuss the psychological, political, socio-economic and educational-environmental conditions which bring on a feeling of "worthlessness" among our Black youth.
3. Analyze the psychological, political and social terms that define our Black adolescents.

CULTURALLY DEPRIVED

THE POVERTY STRICKEN

CULTURALLY DIFFERENT

URBAN REMOVAL COMMUNITIES

DROP OUTS	THE POOR	DISADVANTAGED	SLOW LEARNERS
CHILDREN OF DISORGANIZED FAMILIES	GHETTO RESIDENTS		
NEGRO FAMILY	INNER-CITY DWELLERS	WELFARE RECIPIENTS	
LOW ACHIEVERS	UNDER ACHIEVERS	THE UNMOTIVATED	

4. Reflect on and discuss the following quotation by Eric Foner (1970):

"Why should I strive hard and acquire all the constituents of a man," the valedictorian of a Negro school asked in 1819, "if the prevailing genius of the land admit me not as such, or but in an inferior degree! Pardon me if I feel 'insignificant and weak' . . . What are my prospects? . . . Can you be surprised at my discouragement?"<sup>1</sup>

5. Have participants look at another effort to negate Black people - the way the language of White serves to denigrate Blackness:

Ossie Davis<sup>2</sup> had pointed out a superficial examination of Roget's Thesaurus of the English Language reveals 120 synonyms for Blackness. They include:

"blot," "blotch," "slight," "smut," "soot,"

"dingy," "murky," "threatening," "frowning,"

"foreboding," "forbidding," "sinister," "baneful,"

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<sup>1</sup>Eric Foner, America's Black Past: A Reader in Afro-American History (New York: Harper & Row Publishers, Inc., 1970) p. 145.

<sup>2</sup>Ossie Davis, "The English Language is My Enemy," IRCD Bulletin 5 (Summer 1969), pp. 13-15.

"dismal," "wicker," "deadly," "unclean,"

"dirty," "unwashed," and "foul."

Included in the same listing were words such as

"Negro," "Negress," "nigger," and "darkey."

On the other hand Davis found 134 synonyms for

the word "white," almost all of them favorable

connotations expressed in such words as "purity,"

"cleanness," "immaculateness," "bright," "shiny,"

"clean," "chaste," "innocent," "just," "straight-

forward," "fair," and "genuine."

### Special Preparation

Read: Grambs, Jean & Banks, James A. Black Self-

Concept: Implications for Educational and Social

Science. (New York: McGraw-Hill, 1972, pp. 93-104.

### Assessment Item

Feedback and observation.

## STAGE TWO - PREPARATION

### Session V

### Objectives

1. To review definition of terms.
2. To introduce and experience the Black Aesthetic.



## Activities

1. Listen to recording: "To Be Young, Gifted, and Black," sung by the great Nina Simone.
2. Define terms:
  - A. Adolescence - the age range conventionally associated with adolescence are 12-21 years for girls and 13-22 for boys. (English & English)<sup>1</sup>
  - B. Self-Concept - the way the individual perceives and experiences himself, and the way he thinks others perceive him. (Kinch)<sup>2</sup>
  - C. Negative self-concept - "I am worthless" (Kinch)<sup>3</sup>
  - D. Positive self-concept - "I am worth a lot" (Kinch)<sup>4</sup>
  - E. Black Aesthetic - The behaviors and resultant art forms that have emerged from the Black community due to its unique experiences. (Pasteur & Toldson)<sup>5</sup>

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<sup>1</sup>M. English and R. English, A Comprehensive Dictionary of Psychological and Psychoanalytical Terms (New York: Longman, 1958), pp. 40-44.

<sup>2</sup>J. Kinch, "A Formalized Theory of the Self-Concept," American Journal of Sociology 68 (1963), pp. 481-486.

<sup>3</sup>Ibid, p. 485.

<sup>4</sup>Ibid, p. 485.

<sup>5</sup>Alfred B. Pasteur & Ivory L. Toldson, "Introduction: Culture in Counseling Revisited," Journal of Non-White Concern In Personnel and Guidance 4, No. 3 (September 1976), p. 94.

### 3. Provide an experience of the Black Aesthetic.

The five proclivities of the Black Aesthetic:

DEPTH OF FEELING      ATTITUDINAL ORIENTATION  
STYLE      LANGUAGE and SPEECH      PHYSICAL RESPONSIVENESS

#### THE FIVE PROCLIVITIES OF THE BLACK AESTHETIC

- (1) Depth of Feeling -- "emotional richness . . . soul, spontaneity, heart, creativity, mysticism, negritude;"<sup>1</sup>

Listen to recording: "King of Love is Dead" sung by Nina Simone

- (2) Attitudinal Orientation -- "mocking disregard for formality . . . frankness in human relationships and social manners . . . naturalness . . .;"<sup>2</sup>

Listen to recording: "I've Got Love on My Mind" sung by Natalie Cole

- (3) Style -- "improvisation in play, work, art . . . creative, imaginative behavior . . . black styles of dress;"<sup>3</sup>

Listen to recording: "Blessed Assurance" sung by the Voices of Supremes

- (4) Language and Speech -- "full of flavors and energy . . . direct, creative, intelligent communication based on shared reality, awareness, understanding which generates interaction . . . cements abstractions . . . poetic

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<sup>1</sup>Alfred B. Pasteur and Ivory L. Toldson, "Introduction: Culture in Counseling Revisited," Journal of Non-White Concern in Personnel and Guidance No. 3 (September 1976), pp. 30-42.

<sup>2</sup>Ibid, p. 109.

<sup>3</sup>Ibid, p. 110.

. . . irony, humor . . . rooted in feeling . . . conveyor of affective energy as well as cognitive information . . . mergence of fact and feeling;"<sup>1</sup>

Listen: excerpt from the recording of "Ain't Suppose to Die A Natural Death," performed by Gertrude Wynn.

- (5) Physical Responsiveness to Affective Stimuli -- "fluid, rhythmic movement . . . the essence of dance and life . . . a physical participation with life . . . in a communal setting or gathering, physical involvement accentuated through repetition, call and response . . . the audience . . . seldom mere spectators; an audience of participants."<sup>2</sup>

Observe: dancers, athletes or just a casual stroll by a young brother.

### Special Preparation

Read:

Toldson, I.C. & Pasteur, A.B. "Developmental Stages to Black Self-Discovery: Implications for Using Black Art Form in Group Interaction." The Journal of Negro Education 44 No. 2 (Spring 1975), pp. 130-139.

Toldson, I.C. & Pasteur, A.B. "Therapeutic Dimensions of the Black Aesthetic," Journal of Non-White Concerns in Personnel and Guidance; Special Issue: The Black Aesthetic Vol. 4, No. 3 (April, 1976), pp. 105-117.<sup>3</sup>

### Assessment Item

Identify the five proclivities of the Black Aesthetic.

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<sup>1</sup>Alfred B. Pasteur and Ivory L. Toldson, "Introduction: Culture in Counseling Revisited," Journal of Non-White Concern in Personnel and Guidance No. 3 (September 1976), pp. 30-42.

<sup>2</sup>Ibid, p. 113.

<sup>3</sup>Ibid.

## STAGE TWO - PREPARATION

## Session VI

Objectives

1. To identify and analyze our history and its implications for a positive self-concept.
2. To look at the strengths derived from the Black experience.

Activities

1. Reflections on the past:

Have each participant think back on an experience that he/she can relate to in terms of an awareness of inner strengths that may not be readily identifiable.

2. Listen to recording: "This Little Light of Mine," a spiritual sung by the incomparable Leontyne Price-- White House recital, 1979.
3. Discuss, briefly, the history of the Black man in these United States and the unique strengths as a result of that experience.
4. Ask participants to think on this quotation by Eric Foner (1970):

"Is white America really sorry for her crimes against the Black people? Does white America have the capacity to repent - and to atone? What atonement would God of Justice demand for the robbery of the Black people's labor, their lives, their true identity, their

culture, their history - and even their human dignity."<sup>1</sup>

### Special Preparation

Reflections of the past.

### Assessment Item

What do you see when you analyze our history and what are some implications for the future?

## STAGE THREE - IMPLEMENTATION

### Session VII

### Objectives

1. To assist participants in becoming aware of the grave need for deliberate attempts in promoting positive self-concepts among Black adolescents.
2. To assist participants in identifying with and embracing positive role-models within the Black community.
3. To aid participants in gaining a greater appreciation of the Black experience.

### Activities

1. Listen to recording: "To Be Young, Gifted, and Black," sung by the great Nina Simone.
2. Present and discuss the following articles:

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<sup>1</sup>Eric Foner, America's Black Past: A Reader in Afro-American History (New York: Harper & Row Publishers, Inc., 1970), p. 460.

- A. "Ancient Africans Produced 'Modern Steel'" in The Atlanta Constitution, Oct. 6, 1978, p. 8.
- B. "An Interview with Book Collector, Charles Blockan" in Essence, Oct., 1978, pp. 12-15.
- C. "Talking Drums," in Africa Magazine, July, 1978, pp. 23-31.
- D. "Inventions by Black Americans," in Black Inventions of America by McKinley Burt, Jr.: National Book Co., 1969.

Each article will be analyzed for its contribution to the development of a positive Black self-concept among our youth.

- 3. Display pictures of successful Blacks in the arts who are and have been identifying with the Black experience and who exemplify a positive self-concept.

### Special Preparation

Have participants mount a collage of Black role models.

### Assessment Item

Observe and discuss collage.

## STAGE THREE - IMPLEMENTATION

## Session VIII

Objectives

1. To look at some techniques for making use of the Black Aesthetic.
2. To explore ways of enhancing self-concepts of Black adolescents.

Activities

1. Listen to recording: "To Be Young, Gifted, and Black," sung by the great Nina Simone.
2. Have participants set up a learning environment which reflects an understanding of the need for raising concepts of self among Black adolescents.
3. Have participants demonstrate that understanding by preparing a mock lesson and/or counseling-interviewing session which would enhance a positive concept of self among Black adolescents.

Special Preparation

A careful review of previous sessions.

Assessment Item

Observation and feedback.

## BLACK AESTHETIC MATERIALS

NOVEL	<u>Roots</u> , Chapter 18	Alex Haley
SONG	"Inner City Blues"	Marvin Gaye
SONG	"Village Ghetto Land"	Stevie Wonder
POEM	"Black"	Nathan Wright
SONG	"Living for the City"	Stevie Wonder
POEM	"For Us, Who Dare Not Dare"	Maya Angelou
SONG	"Message from the Black Man"	Temptations
POETRY	"Revolutionary Dreams"	Nikki Giovanni
SONG	"Wake Up Everybody"	Harold Melvin and the Blue Notes
SONG	"Black Man"	Stevie Wonder
SONG	"To Be Young, Gifted, and Black"	Nina Simone
SONG	"I Wish I Knew How It Would Feel to be Free"	Nina Simone
SONG	"Say It Loud--I'm Black and I'm Proud"	James Brown
SONG	"Black is Beautiful"	Nancy Wilson
SONG	"Keep On Going On"	Curtis Mayfield
THEATRE	"There We Are"	Eugene Howard
THEATRE	"Sister Son/ji"	<u>New Play from the Black Theatre (1969)</u>
FOLKLORE	"Oral Folklore"	Langston Hugnes and Ann Bontemps, <u>Book of Negro Folklore (1958)</u>



READ "How Do 'Negroes' Feel About  
White and How Do Whites  
Feel About 'Negroes'"

Institute of Social  
Research University

PHOTOGRAPHIC  
ESSAY "Black Women"

Chester Higgin, Jr.  
and Howard McDougall

### RESOURCE MATERIALS

#### TEACHING STRATEGIES

1. Read biographical sketch about an artist(s).
2. Extract meaningful words and phrases for language, career, and value development.
3. Extract study problems for various curriculum areas (Social Studies, Math, Science, Business Education, etc.)
4. Play a feature song from the artist(s) and have students formulate their reactions (feelings, thoughts, fantasies, intuitions, wishes, etc.) creatively through writing poems, short stories, short dramatic scripts; through drawings, paintings, sculpture; through other musical productions; through expressive movement; or any combination of these.

#### METHODS OF FACILITATION

Allow students to choose names of Black people known in various areas of Black expression. Some examples are:

MUSIC: John Coltrane, Nina Simone, Marvin Gaye, Stevie Wonder

DANCE: Judith Jameson, Bill Robinson, The Alvin Ailey Dancers

POETRY: Don L. Lee, Gwendolyn Brooks, Nikki Giovanni

SONG WRITERS: Curtis Mayfield, Stevie Wonder

SHORT STORIES: Langston Hughes, Imamu Baraku

NOVELS: Richard Wright, Ralph Ellison, Toni Morrison  
 THEATRE: Paul Robeson, Ossie Davis, Cicely Tyson  
 PLAYWRIGHTS: Melvin Van Peebles, Ed Bullins, Lorraine Hansberry  
 FASHION: Willie Smith, Naomi Sims  
 ORATORY: Dr. Martin Luther King, Jr., Rev. Jesse Jackson  
 COMEDY: Richard Pryor, Redd Foxx, Bill Cosby  
 ART: Winold Reiss, Oliver LaGrone  
 GOSPEL MUSIC: James Cleveland, Aretha Franklin  
 POPULAR MUSICAL GROUPS: The Commodores, the O'Jays, The  
 Emotions

#### SOCIAL STUDIES

1. Locate the O'Jays' present place of residence on the map. Determine the best route for the O'Jays to travel if they drove to hometown of Pupils. Name states and cities through which the O'Jays must travel. Use road maps and permit students to work in small groups to suggest best highways and defend their choices.
2. En route to your hometown, how many cities of the following sizes must the O'Jays travel through:

100 - 1,000  
 1,001 - 5,000  
 5,001 - 10,000  
 10,001 - 20,000  
 20,001 - 40,000

40,001 - 70,000

70,001 - Upward

3. What percent of each of the cities and states is represented by your ethnic group?

#### MATHEMATICS

1. The O'Jays have been singing for 18 years. How long had the O'Jays been singing when you were born?
2. The O'Jays, until 1961, were named the Mascots. How long have they been known as the O'Jays?
3. To achieve a Gold Record, a single hit must sell 1,000,000 records. The O'Jays have achieved at least 10 Gold Records. How many copies of single hits have been sold?
4. A hit single typically sells for \$1.00. The O'Jays have achieved at least 10 Gold Records. How much money was accumulated from buying the hit singles?
5. Money from records is distributed variously. The recording company receives approximately 50%; distributors approximately 30%; retail outlets approximately 7%. What percent do the O'Jays and other artists receive?

INVENTIONS BY BLACK AMERICANS

CLOTHES LINE SUPPORT	BISCUIT CUTTER		
LADDER SCAFFOLD-SUPPORT	CAR COUPLER		
ROTARY ENGINE	LETTER BOX	LOCOMOTIVE SMOKE STACK	
STREET SPRINKLING APPARATUS		IRONING BOARD	
STREET SWEEPERS	HORSESHOE	WATER CLOSETS FOR RAILWAY CARS	
LAWN MOWER	SWITCHING DEVICE FOR RAILWAYS		BOOT OR SHOE
TRAIN ALARM	LUGGAGE CARRIER	UMBRELLA STAND	VELOCIPED
STREET CAR FENDER		CARPET BEATING MACHINE	SHOE
ELEVATOR DEVICE	ICE CREAM MOLD	MACHINE FOR EMPOSSING PHOTO	
PHOTOGRAPHIC PRINT WASH		ELECTRIC SWITCH FOR RAILROAD	
LETTER BOX	STREET LETTER BOX	HORSE DETACHERS	
REFRIGERATING APPARATUS		GUITAR MOTOR	POOL TABLE ATTACHMENT
KITCHEN TABLE	EGG BEATER	TICKET DISPENSING MACHINE	
AIR CONDITIONING UNIT	TWO-CYCLE GASOLINE ENGINE		LOCK
THERMOSTAT AND TEMPERATURE CONTROL		CAPS AND BOTTLES	
PIANO TRUCK	ELECTRIC LAMP	ANIMAL TRAP	PENCIL SHARPENER
ELEVATOR	STEAM CYLINDER LUBRICATOR		LUBRICATOR
FERTILIZER DISTRIBUTOR	GAME APPARATUS		CHURN
ATTACHMENT FOR BICYCLES		BRUSH OIL HEATER AND COOKER	
MANDOLIN AND GUITAR ATTACHMENT FOR PIANOS			HORSESHOE
CASKET LOWERING DEVICE		SUGAR REFINER	

## CHAPTER IV

## ANALYSIS OF DATA

Statistical Treatment

In Chapter IV the findings from the analysis of the experimental data are presented. The research hypothesis which predicted the effects of the Black Aesthetic Program on self-concept development was converted into a statistical hypothesis.

Null Hypothesis:

There will be no significant difference between the Black adolescents who are provided with the Black Aesthetic Program and the Black adolescents who are not exposed to the Black Aesthetic Program as measured by the Tennessee Self Concept Scale ratings.

$$H_1: u_1 = u_2 = 0$$

The null hypothesis was tested with a two-tail test.

A score for each subject on the Tennessee Self-Concept Scale was calculated. The mean for each group, the SD, and t-value was computed.

In order to determine whether or not to accept or reject the null hypothesis, a t-test of significance was employed to see if there was any significant difference in the means of the experimental group and the control group at the .05 level of significance.

### Hypothesis

The null hypothesis was generated and tested to determine if the self-concept development program was effective in the enhancement of self-concepts among a group of Black adolescents.

The null hypothesis was tested for significance at the  $p < .05$  level with a two-tail test.

### Analysis of Results

The research hypothesis which predicted the effects of the Black Aesthetic Program, as a technique, with teacher-counselor groupings for raising the self-concept levels of Black adolescents was converted into a statistical hypothesis. This hypothesis was concerned with the total self-concept score of the Tennessee Self-Concept Scale.

The results of the total scores from the Tennessee Self-Concept Scale of the experimental group-work conducted in this program were positive. This conclusion was the result of responses to the six areas inspected in the instrument: (1) physical self; (2) moral-ethical self; (3) personal self; (4) family self; (5) social self and (6) self criticism. Each response related in terms of: Identity - What he is; Self-Satisfaction - How he accepts himself, and Behavior - How he acts.

As revealed in the outcome of the posttest means score of the Tennessee Self Concept-Scale, the experimental group exhibited higher levels of self-concept development than those subjects not provided the intervention treatment program. The results of the analysis of the posttest means are presented in Table 3.2.

Table 3.2

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Posttest Mean and Standard  
Deviation Scores as measured by  
Tennessee Self Concept Scale

Experimental Group	Mean	Standard Deviation
Posttest	374.342	33.989
Control Group		
Posttest	351.700	41.262

### Analysis of Self-Concept Data

The self-concept data were analyzed with the t-test for independent groups. A t-test for independent groups was conducted for the statistical hypothesis. This procedure was used because it was found that in spite of the matching, there was a negative correlation between the experimental and control group means of the difference from pretest to posttest for self-concept development. According to Glass and Stanley (1970),<sup>1</sup> a negative relationship between such pairs increases the size of the standard error of the difference between the two means. When this occurs there is a distinct disadvantage to using a dependent t-test as significant differences would be considered nonsignificant. The t-test was conditioned on the independent means of the differences from posttest to posttest on self-concept for the experimental and control groups.

The global normative data for the Tennessee Self Concept Scale (mean, SD, and N) was statistically analyzed. Further, means and standard deviations for pretest and posttest experimental groups and pretest and posttest control groups were calculated. The results of the analysis of pretest and posttest means are presented in Table 3.3.

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<sup>1</sup>G. V. Glass and J. C. Stanley, Statistical Methods in Education and Psychology (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1970), pp. 45-47.



Table 3.3  
 Pretest and Posttest Mean Scores  
 as measured by  
Tennessee Self Concept Scale

Variable	Mean	Standard Deviation	Minimum	Maximum
Experimental Group				
Pretest	355.052	35.539	254.000	433.000
Posttest	374.342	33.989	270.000	445.000
Control Group				
Pretest	352.500	44.550	128.000	432.000
Posttest	351.700	41.262	226.000	423.000

Based upon the data collected and upon the null hypothesis specified, a two-tail probability t-test on posttest means of the experimental and control groups was executed. The results of this test led to a rejection of the null hypothesis, since a t-value of 4.64 emerged producing statistical significance at the .000 level. This investigator's initial alpha had called for rejection at  $p < .05$  level. However, an additional t-test was performed in line with the following null hypothesis:

There will be no significant difference between the Black adolescents who are provided with the Black Aesthetic Program and the Black adolescents who are not exposed to the Black Aesthetic Program as measured by the Tennessee Self Concept Scale ratings.

Essentially, the second t-test was executed in order to determine whether or not differences which this investigator assumed to exist for these two groups were differences which reflected patterns of a stable nature or patterns which may lead to confounding of the analysis. In addition, an attempt was made to account for as much of the variance which may differentiate these two groups and entangle the analysis of suspected differences due to the intervention treatment provided the experimental group and not the control group.

In both t-tests executed, the analysis of variance t-test as specified by Nie, Hull, Jenkins, Steinbrenner and Bent (1970)<sup>1</sup> provides automatically a F-test for significance of variance between the two groups being tested. If the F-test is significant it indicates that there are differences in variances of the two being tested and, consequently, the t-value and probability must be computed using separate variance estimates. On the other hand, if the F-test is not significant, it is appropriate to use the t-value and probability using the pooled variance estimate. In this analysis, the F-test was significant for both the pretest and posttest groups ( $F = .01$ ;  $F = 1.47$ ,  $P = .035$ , respectively).

For the pretest group, however, neither the separate or the pooled estimates provided significant t-values (see Table 3.4). For the pretest scores, the investigator interpreted this to mean that differences exist but they appear to be of a stable nature. The posttest score differences, conversely, showed significant t-values for both separate and pooled variance estimates. (see Table 3.5). Accordingly, the separate variance estimates were used. Nevertheless, the pooled variance t-value, which is

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<sup>1</sup>Norman H. Nie, C. Hadlai Hull, Jean G. Jenkins, Karin Steinbrenner and Dale H. Bent, Statistical Package for the Social Science (McGraw-Hill, New York, 1970).

**Table 3.4**  
**Means, Standard Deviations**  
**and t-value of Subjects in Experimental**  
**and Control Groups as Measured by the**  
**Tennessee Self-Concept Scale:**  
**Pre-score**

Variable	Number of Cases	Mean	Standard Devia- tions	Standard Error	F Value	2-tailed Proba- bility	Pooled Variance Estimate		
							t Value	df	2-tailed Proba- bility
Experi- mental Group	120	355.0500	35.539	3.244	1.57	0.014	0.49	238	0.624
Control Group		352.50000	44.550	4.067					
							Separate Variance Estimate		
							t Value	df	2-tailed Proba- bility
							0.49	226.80	0.624

**Table 3.5**  
**Means, Standard Deviations**  
**and t-value of Subjects in Experimental**  
**and Control Groups as Measured by the**  
**Tennessee Self-Concept Scale:**  
**Post-score**

Variable	Number of Cases	Mean	Standard Devia- tions	Standard Error	F Value	2-tailed Proba- bility	Pooled Variance Estimate		
							t Value	df	2-tailed Proba- bility
Experi- mental Group	120	374.3417	33.989	3.103	1.47	0.035	4.64	238	0.000
Control Group		351.7000	41.262	3.767					
							Separate Variance Estimate		
							t Value	df	2-tailed Proba- bility
							4.64	229.58	0.000

significant, needs some interpretation. Since, the investigator assumed that the difference in pretest groups were stable, it then follows that the significance of pooled variance may be attributable to the differences in treatment intervention received by the two groups. And, indeed, when an additional t-test was executed comparing the two groups, in terms of treatment sessions attended, a highly significant t-value emerged for both pooled and separate estimates, along with a highly significant F-value. (See Table 3.6).

Inspection of the actual means for the number of sessions attended by both groups showed the experimental group ( $\bar{X} =$ ,  $SD =$ ) with a higher means and a standard deviation about one half that of the control group ( $\bar{X} =$ ,  $SD =$ ). The investigator's interpretation of these results is that patterns of the Tennessee Self Concept Scale endorsements emerged between the two groups reflecting differences assumed to be due to treatment intervention.

Given the nature of the experimental situation presented to this investigator, it must be pointed out that both groups were matched on the critical variables: age, sex and race. Both groups, however, received some form of counseling. The difference was that the experimental group received the intervention treatment program. This investigator felt that it would have been unethical for the control group not to have received some form of counseling.

Table 3.6

Means, Standard Deviations  
and t-value of Subjects in Experimental  
and Control Groups as Measured by the  
Tennessee Self-Concept Scale:  
Sessions Attended-Score

Variable	Number of Cases	Mean	Standard Devia- tions	Standard Error	F Value	2-tailed Proba- bility	Pooled Variance Estimate		
							t Value	df	2-tailed Proba- bility
Experi- mental Group	120	19.4917	0.850	0.078	3.46	0.000	4.22	238	0.000
Control Group		18.8000	0.144	3.767					
							Separate Variance Estimate		
							t Value	df	2-tailed Proba- bility
							4.22	182.54	0.000

In essence, it is an implicit assumption that in terms of the matched characteristics, no differences in the patterns of Tennessee Self-Concept Scale endorsements should emerge between the two groups. There was no difference in the number of sessions attended by the experimental group (19.49) and the control group (18.80). The results, however, indicated a statistically significant difference ( $t = 4.22$ ,  $p = 0.000$ ). An apparent interpretation of this finding was that the control group, although attended approximately the same number of sessions, tended to have participated in a shotgun or hit-and-miss pattern, while the experimental group seemed to have attended the sessions in a more orderly fashion; only occasionally an individual missed a session. Such a difference is suspected to have resulted from the Black Aesthetic Program.

It is the very strong belief of this investigator that the differences due to treatment intervention had an interactive component with the number of sessions; and this component was mostly qualitative in nature. It suggests that the more exposure Black adolescents were given to the Black Aesthetic Program, the more favorably the adolescents endorsed Positive self-concept items on the Tennessee Self-Concept Scale. Yet, at the same time, there seemed to have been a threshold level of the Black Aesthetic Program. Apparently, once an adolescent had passed this threshold an "inclination" developed such that the Black Aesthetic Program became accentuated as a personality and dispositional variable.



Teacher-Counselor Opinion  
Relating to Self-Concept Development

Teacher-counselor responses to Item Three of the Teacher-Counselor Survey were analyzed in an effort further to assess the effects of the academic and social enrichment experience of the self-concept development of participating adolescents.

More than half of the teacher-counselors responded to Item Three in a manner that could be related to self-concept development.

Did the Black Aesthetic Program assist you in meeting the individual needs of students in your group?

Yes "My self-concept improved along with my group; thereby, allowing me to relate in a positive role-like manner with the students."

Yes "I feel it provided me and my group with incentive and motivation for growth as individuals in our personal lives as well as academically."

Yes "I observed a change in many of my students' attitudes about themselves and each other."

Yes "As the semester went on, my group seemed to be happier."

Yes "I grew in my own self-concept development."

Yes "I have never observed positive behavioral changes in students so effectively as I observed with this group of students."

Teacher-Counselor Opinion  
Relating to Academic Achievement and  
Personal Growth

Teacher-counselor responses to item 4 of the Teacher-Counselor Survey were analyzed in an effort additionally to assess the effects of the Black Aesthetic Program on the enrichment of social growth and development as well as academic achievement of participating students. Seven of the ten teacher-counselors responded to item 4: As a result of the Black Aesthetic Program, please indicate the number of students, in your group, who have shown improvement in the following areas: (1) Academic skill; (2) Interpersonal skill; (3) General quality of school work; (4) Motivation for quality performance and (5) General behavior.

An analysis of responses to item 4 of the Teacher-Counselor Survey is presented in Table 3.7.

SUMMARY

The research hypothesis which predicted the effects of the Black Aesthetic Program on self-concept development was converted into a statistical hypothesis. This hypothesis was concerned with the total self-concept score of the Tennessee Self-Concept Scale.

The results of the total scores from the Tennessee Self-Concept Scale of the experimental group-work conducted

TABLE 3.7

Teacher-Counselor Responses to Item Four of the Teacher-Counselor Survey								
Area Evaluated	TC <sub>1</sub>	TC <sub>2</sub>	TC <sub>3</sub>	TC <sub>4</sub>	TC <sub>5</sub>	TC <sub>6</sub>	TC <sub>7</sub>	Total Group Size
(1) Academic Skill	15	15	13	14	15	14	15	15
(2) Interpersonal Skill	15	15	15	15	14	15	15	15
(3) General Quality of School work	12	11	14	13	15	15	14	15
(4) Motivation for Quality performance	15	15	15	14	15	13	14	15
(5) General Behavior	15	15	15	15	15	15	15	15

TC stands for Teacher-Counselor

in this program were positive. This conclusion was the result of responses to the six areas inspected in the instrument:

(1) physical self; (2) moral-ethical self; (3) personal self; (4) family self; (5) social self and (6) self-criticism.

Each response related in terms of: Identity - What he is; Self-Satisfaction - How he accepts himself, and Behavior - How he acts.

In order to determine whether or not to accept or reject the null hypothesis, a t-test of significance was employed to see if there was any significant difference in the means of the experimental group and the control group at the .05 level of significance.

Based upon the data collected and upon the null hypothesis specified, a two-tail probability t-test on the posttest means of the experimental and control groups revealed, in the outcome of the posttest means score of the Tennessee Self-Concept Scale, that the experimental group exhibited a higher level of self-concept development than those subjects not provided the intervention treatment program. Therefore, the results of this test led to a rejection of the null hypothesis in favor of the research hypothesis.

A review of Teacher-Counselor responses on the Teacher-Counselor Survey seemed to indicate that positive changes in self-concept development had resulted from the Black Aesthetic Program.

## CHAPTER V

SUMMARY, CONCLUSIONS, IMPLICATIONS  
AND RECOMMENDATIONSSUMMARY

The purpose of this study was to determine if the use of the Black Aesthetic, the arts that have emanated from the Black community, as a technique, was effective in raising the levels of the self-concept of a group of Black adolescents.

Two hundred-sixty college bound adolescents, in the Northeastern corridor of the United States, participated in the study. One half of the population was assigned to the control group and the other half to the experimental group. However, during the experiment, twenty members of the initial group left the program.

Both groups of adolescents were given special counseling, tutorial, and financial assistance at the universities. In addition, the experimental group participated in a three-day orientation and a six-month, one-hour, weekly small group-session, both designed and supervised by the investigator.

The intervention treatment, undergone by the experimental group, involved the assignment of teacher-counselors who facilitated small group sessions designed to raise the student's self-concepts. The group leaders attempted to provide a warm, empathetic and genuine atmosphere in their interactions with the adolescents.

As a result of the treatment, changes in the level of self-concept were expected of the experimental group. The instrument utilized to measure the change was the Tennessee Self-Concept Scale. The instrument was administered to the experimental and control groups before and after treatment.

The following research hypothesis was investigated:

There will be no significant difference between the Black adolescents who are provided with the Black Aesthetic Program and the Black adolescents who are not exposed to the Black Aesthetic Program as measured by the Tennessee Self-Concept Scale ratings.

Statistical comparison of the groups was accomplished through the use of a two-tail probability t-test. The level of significance was set at the .05 level for the purpose of this study. Only subjects involved in the total treatment period were included in the final analysis.

The findings from the study, as determined by the t-test, indicated the following:

There was a significant difference between the experimental group and control group when using the Black Aesthetic as a technique in the enhancement of the self-concepts among a group of Black adolescents.

Teacher-Counselors responded to the Teacher-Counselor Survey in the following manner:

- (1) Students who participated in the Black Aesthetic Program showed improvement in basic skill areas and general quality of schoolwork.

- (2) Students who participated in the Black Aesthetic Program exhibited positive changes in self-concept development.
- (3) Students who participated in the Black Aesthetic Program showed improvement in interpersonal skills and reflected more positive behaviors.

### CONCLUSIONS

The results of this study and the evidence from the literature appear to imply that further study on enhancing the self-concept of Black adolescents is merited.

Based upon the data collected and upon the null hypothesis specified, a two-tail probability t-test on posttest means of the experimental and control groups led to a rejection of the null hypothesis, since a t-value of 4.64 emerged producing statistical significance at the .000 level. This investigator's initial alpha had called for a rejection at the  $p < .05$  level. However, an additional t-test was performed in order to assess whether or not differences which this investigator assumed to exist for these two groups were differences which reflected patterns of a stable nature or patterns which led to confounding the analysis and accounting for as much of the variance which differentiated these two groups. In this analysis, the F-test was significant for both pretest and posttest groups ( $F = .01$ ;  $F = 1.47$ ,  $P = .035$ ) respectively.

The feedback received from teacher-counselors led to the following additional conclusions:

- (1) Subjectively, teacher-counselors indicated improvement in the basic skill areas and the enhancement of student satisfaction with school on the part of participating students.
- (2) Subjectively, teacher-counselors indicated positive changes in self-attitudes and self-worth on the part of participating students.
- (3) Subjectively, teacher-counselors indicated improvement in interpersonal skills and the reflection of more positive behavior on the part of participating students.

#### IMPLICATIONS

The results from this study clearly indicate with this small population, that the Black Aesthetic Program, as a technique, did in fact enhance the self-concepts of a group of Black adolescents. Since earlier studies, Combs (1969),<sup>1</sup>

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<sup>1</sup>Charles F. Combs, "Perception of Self and Scholastic Underachievement in the Academically Capable," Personnel and Guidance Journal, 43, No. 1 (September 1964), pp. 47-51.



Brookover (1965),<sup>1</sup> Powell and White (1969),<sup>2</sup> Caplin (1969),<sup>3</sup> Johnson (1979)<sup>4</sup> and Coleman (1969)<sup>5</sup> have indicated that a deflated self-concept, in our society, is tantamount to self-inadequacy and academic failure; then, the implications of this study of the use of the Black Aesthetic Program with Black students in school settings are many.

America is unique among world societies in its efforts to meet an unprecedented variety of academic and social needs in its schools, and, for the most part, Americans have had few doubts about this distinctive approach. Schools were long celebrated as "the people's colleges," a phrase which captured the varied and perhaps paradoxical character of the institution. Early high schools were a special - even "upper class" - institution, yet also an expression of popular democracy.

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<sup>1</sup>W. B. Brookover and others, Self Concept of Ability and School Achievement (East Lansing, Michigan: Office of Research and Publications, Michigan State University, 1962).

<sup>2</sup>E. R. Powell and W. F. White, "Peer Concept Ratings in Rural Children," Psychological Report, 34 (1969), pp. 461-462.

<sup>3</sup>M. D. Caplin, "The Relationship Between Self Concepts and Academic Achievement," Journal of Experimental Education, 37, No. 3 (Spring 1969), p. 15.

<sup>4</sup>Arthur Johnson, "The Reading Achievement of Florida Migrant Children with Differing Levels of Self-Concept," Reading Improvement, 16 (Fall 1979), pp. 198-202.

<sup>5</sup>James Coleman, Equality of Educational Opportunity (Washington, D.C.: U.S. Office of Education, 1966).

However, the sense of optimism and commitment which infused this effort now seem to be slipping. Demography and economics provide one explanation. The declining number of adolescents has helped create a crisis in school finance, further exacerbated by the increasing number of older voters with little stake in supporting education. Inflation and a stagnant economy have placed additional burdens on the school's ability to maintain themselves. A newly lean society insists on lean schools. Even more important, the society has begun to lose confidence in the schools. For more than a decade educational commentators, school researchers, and reformers have pictured public schools as a source of social problems, rather than a solution to the problems, particularly where Black adolescents were involved. For most of their history, schools were perceived as the best way to remedy boredom and mischievous idleness and to prepare adolescents for work and the tasks of citizenship. Now schools are often portrayed as a source of alienation and as a poor alternative to experience - in community institutions or jobs - in preparing adolescents for adult life.

The popular criticisms of schools are numerous and now all too familiar. Many citizens and much of the media believe that the order and authority have collapsed. Schools seem plagued by fear, violence, and the abuse of drugs and alcohol. Teachers appear unable to exert discipline

and students unwilling to abide by it. Schools also seem academically ineffective. Test scores are declining. Student's work appears weaker than earlier, teachers are not teaching well, apathy prevails. The talk is of minimum competence rather than mastery, of basic skills, mastery of complex skills, or of creativity. For the many parents who continue to perceive education as a moral process, there is a sense that common purpose and shared values have been replaced by fragmentation, conflict and confusion. With veto-groups and powerful special interests everywhere, nothing moves forward with conviction.

The consequences of these perceptions are clear and ominous. The financing of schools, already under heavy pressure from economic and demographic realities, has been further eroded by rebellious and disillusioned taxpayers.. At the national, state, or local levels, it is difficult to find committed citizens willing to work hard to defend and upgrade public schools as cohesive institutions distinct from advancing this or that special cause.

Teachers are demoralized and feel, often with justification, that they have been betrayed. There is mounting concern that vigorous young talent is not entering the profession in sufficient numbers. Above all else, the remarkable current in private schools symbolized disaffection with public education.

A seemingly endangered species only a decade ago, private schools are now at the apex of their twentieth-century prestige and popularity. A major shift in middle-class loyalties from the public to the private sector, combined with analogous, and more significant, moves of affluent families from urban or rural public schools to suburban public schools, might produce a class-segregated system of schools never before known in this country.

In these circumstances it is not surprising that a new set of reform ideas about how to save public education has begun to emerge. The basic argument is that the way to produce effective schools is to rearrange the social contract underlying them: the old comprehensive promises, compulsory attendance, and inclusive admissions should be exchanged for schools that include only those committed to them. Hostility and alienation may be justified for many students, and for them other alternatives. For those that remain in school, a clear academic and moral mission should be defined.

American schools today thus face a curious situation. American social invention has failed and needs radical surgery to survive; but while prescriptions abound, no one has looked closely at the patient who suffers most - the Black adolescent.

This study addresses at least one aspect of the conundrum. It aims to synthesize what we know about Black

adolescent needs, learning and motivational styles in school settings and to provide a richer sense of self in the complexities of life in general and schools in particular.

Specifically, schools should provide Black youngsters with opportunities to develop the ability to demonstrate positive feelings about themselves as unique individuals. As the urban educational system continues to be confronted with challenges, its ability to focus attention and resources on helping adolescents acquire these affective skills are limited. With respect to this, it is imperative that new strategies and techniques are developed to insure the delivery of important affective services to Black adolescents.

The intervention treatment program developed for this study represented such an attempt. The program was an effort between two urban colleges to fulfill the void found among groups of Black adolescents.

#### RECOMMENDATIONS

Next to the family unit, the school probably has the greatest impact on the development of adolescents. Administrators, counselors, teachers and parents must appreciate the fact that in addition to cognitive development, school experiences should have considerable effect on the personal, interpersonal and social development of students as well. Therefore, in addition to providing the

basic academic skill areas, it is the responsibility of schools to focus attention and resources on helping students acquire skills that will enable them better to understand themselves and others, like and unlike themselves, in our increasingly complex society.

Specifically, schools should provide students with opportunities to develop the ability to: demonstrate positive feelings about themselves as unique individuals, function successfully as individuals and as a part of a group, and demonstrate personal and socially responsible behavior.

As urban educational system continues to be confronted with challenges, its ability to focus attention and resources on helping students acquire these effective skills becomes severely limited. It is imperative that new strategies and techniques be developed to insure the delivery of important affective services to students. Counselors and teachers, along with other school personnel, must exploit all possible resources in attempting to promote personal-social, as well as academic growth and development. The intervention treatment program for this study represented such an attempt.

With respect to the present realities and the future direction of urban education and in light of this present study, the following areas of possible research in the development, implementation and evaluation of supplemental self-concept development programs are recommended:

1. Replication of this study is desirable in order to determine if a similar self-concept treatment study obtains similar results.
2. Replication of the study with larger samples is desirable in order to determine if greater numbers can be serviced effectively in a larger organization.
3. Replication of the study with a considerably longer period of treatment is desirable to determine if the longer time periods result in greater self-concept enhancement.
4. A follow-up study should be undertaken one year after treatment in order to determine if changes have occurred since the results of the treatment were measured.
5. Replication of this study with a more extreme sample of underachievers is desirable to determine if the degree of underachievement is a factor which influences the findings.
6. Replication of this study with random assignment to experimental and control groups is desirable to control for any systematic differences between experimental and control groups.
7. Replication of this study should be undertaken with populations of underachieving students from varying socio-economic levels and backgrounds from

school systems varying in size and structure in order to determine the broader generalizability of the results of this investigation.

8. Replication of the study with larger samples, applied at junior and senior high school levels, is suggested in order to determine if the same treatment has similar effects on younger adolescents.
9. Replication of the study in a large, predominantly Black urban school district for all grade levels, from Kindergarten through Twelfth grade, in order to determine the effects of the program on an entire school system.

The latter of the recommendation are of prime significance because in spite of the gigantic efforts extended to intergrate the nation's schools, we now recognize that many large school systems are and will remain predominantly Black. It appears, then, that these majority Black schools must provide quality education for these young Americans in their own communities.

The investigator, reviewing his present study, concludes that success in such schools is predicated on the students' feelings about themselves and their ability to perceive themselves learning and achieving well, or elevated self-concepts. In fact, there appears to be accumulating



evidence that respect for the self-concept theory is gaining recognition. Among the nation's predominantly Black school systems that have, in recent months, been cited for having experienced solid gains in educational achievement scores is the school system of Washington, D.C. Without dismissing the impact of superior leadership and discipline, Dr. Kenneth Tollett, Director of Howard University's Institute for the Study of Educational Policy, astutely explains that the gains by the D.C. Black students are due to their rising levels of self-esteem, a notion supported by this research effort.

Much of the related future research are attempts to expand the present knowledge base in the area of supplemental self-concept development programs and their cognitive and affective effects on underachieving Black adolescents. The availability of such information may help administrators, teachers, counselors and other school personnel to restructure their programs to meet more effectively the developmental needs of Black youth. Ultimately, this line of research could insure better teaching and guidance services in all schools and hopefully assist the schools with making the educational experience truly meaningful for all students.

BLACK AESTHETIC  
INTERVENTION TREATMENT  
TEACHER-COUNSELOR SURVEY

Dear Teacher-Counselor:

The Black Aesthetic Program was designed to enhance the self-concepts of a group of Black adolescents assigned to you. We would like to know what you thought of the program.

1. Are you (1) \_\_\_\_\_ Male (2) \_\_\_\_\_ Female
2. What are your total years in education? \_\_\_\_\_
3. Did the Black Aesthetic Program assist you in meeting the individual needs of students in your group?

\_\_\_\_\_ Yes \_\_\_\_\_ No

Explain: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

4. As a result of the Black Aesthetic Program, please indicate the number of students in your group who have shown improvement in the following areas:

Academic skills \_\_\_\_\_ Interpersonal skills \_\_\_\_\_

General quality of schoolwork \_\_\_\_\_

Motivation for quality performance \_\_\_\_\_

General Behavior \_\_\_\_\_

5. Instructional materials used in the Black Aesthetic Program were: (check all that apply)

\_\_\_\_\_ developed by the investigator

\_\_\_\_\_ developed by myself

\_\_\_\_\_ developed by students

\_\_\_\_\_ other, please specify \_\_\_\_\_

6. Describe your working relationship with the students.

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

7. How do you rate your relationship with the students?

\_\_\_\_\_ Excellent

\_\_\_\_\_ Satisfactory

\_\_\_\_\_ Good

\_\_\_\_\_ Needed Improvement

8. Overall, how do you rate the program?

\_\_\_\_\_ Excellent

\_\_\_\_\_ Satisfactory

\_\_\_\_\_ Good

\_\_\_\_\_ Needed Improvement

9. Would you like the Black Aesthetic Program to continue next year?

\_\_\_\_\_ Yes

\_\_\_\_\_ No

10. If the Black Aesthetic Program continues next year, what changes or recommendations would you like to make?

# TENNESSEE SELF CONCEPT SCALE

by

William H. Fitts, PhD.

Published by

Counselor Recordings and Tests

Box 6184 - Acklen Station

Nashville, Tennessee 37212

1. I have a healthy body.....	1
3. I am an attractive person.....	3
5. I consider myself a sloppy person.....	5
19. I am a decent sort of person.....	19
21. I am an honest person.....	21
23. I am a bad person.....	23
37. I am a cheerful person.....	37
39. I am a calm and easy going person.....	39
41. I am a nobody.....	41
55. I have a family that would always help me in any kind of trouble.....	55
57. I am a member of a happy family.....	57
59. My friends have no confidence in me.....	59
73. I am a friendly person.....	73
75. I am popular with men.....	75
77. I am not interested in what other people do.....	77
91. I do not always tell the truth.....	91
93. I get angry sometimes.....	93

Responses-	Completely false	Mostly false	Partly false and partly true	Mostly true	Completely true
	1	2	3	4	5

2. I like to look nice and neat all the time..... 2
4. I am full of aches and pains..... 4
6. I am a sick person..... 6
20. I am a religious person..... 20
22. I am a moral failure..... 22
24. I am a morally weak person..... 24
38. I have a lot of self-control..... 38
40. I am a hateful person..... 40
42. I am losing my mind..... 42
56. I am an important person to my friends and family..... 56
58. I am not loved by my family..... 58
60. I feel that my family doesn't trust me..... 60
74. I am popular with women..... 74
76. I am mad at the whole world..... 76
78. I am hard to be friendly with..... 78
92. Once in a while I think of things too bad to talk about..... 92
94. Sometimes, when I am not feeling well, I am cross..... 94

Responses-	Completely false	Mostly false	Partly false and partly true	Mostly true	Completely true
	1	2	3	4	5

7. I am neither too fat nor too thin.....	7
9. I like my looks just the way they are.....	9
11. I would like to change some parts of my body.....	11
25. I am satisfied with my moral behavior.....	25
27. I am satisfied with my relationship to God.....	27
29. I ought to go to church more.....	29
43. I am satisfied to be just what I am.....	43
45. I am just as nice as I should be.....	45
47. I despise myself.....	47
61. I am satisfied with my family relationships.....	61
63. I understand my family as well as I should.....	63
65. I should trust my family more.....	65
79. I am as sociable as I want to be.....	79
81. I try to please others, but I don't overdo it.....	81
83. I am no good at all from a social standpoint.....	83
95. I do not like everyone I know.....	95
97. Once in a while, I laugh at a dirty joke.....	97

Responses-	Completely false	Mostly false	Partly false and partly true	Mostly true	Completely true
	1	2	3	4	5

8. I am neither too tall nor too short..... 8
10. I don't feel as well as I should..... 10
12. I should have more sex appeal..... 12
26. I am as religious as I want to be..... 26
28. I wish I could be more trustworthy..... 28
30. I shouldn't tell so many lies..... 30
44. I am as smart as I want to be..... 44
46. I am not the person I would like to be..... 46
48. I wish I didn't give up as easily as I do..... 48
62. I treat my parents as well as I should (Use past tense if parents are not living)..... 62
64. I am too sensitive to things my family say..... 64
66. I should love my family more..... 66
80. I am satisfied with the way I treat other people..... 80
82. I should be more polite to others..... 82
84. I ought to get along better with other people..... 84
96. I gossip a little at times..... 96
98. At times I feel like swearing..... 98

Responses -	Completely false	Mostly false	Partly false and partly true	Mostly true	Completely true
	1	2	3	4	5



13.	I take good care of myself physically.....	13
15.	I try to be careful about my appearance.....	15
17.	I often act like I am "all thumbs".....	17
31.	I am true to my religion in my everyday life.....	31
33.	I try to change when I know I'm doing things that are wrong.....	33
35.	I sometimes do very bad things.....	35
49.	I can always take care of myself in any situation.....	49
51.	I take the blame for things without getting mad.....	51
53.	I do things without thinking about them first.....	53
67.	I try to play fair with my friends and family.....	67
69.	I take a real interest in my family.....	69
71.	I give in to my parents. (Use past tense if parents are not living).....	71
85.	I try to understand the other fellow's point of view.....	85
87.	I get along well with other people.....	87
89.	I do not forgive others easily.....	89
99.	I would rather win than lose in a game.....	99

Responses -	Completely false	Mostly false	Partly false and partly true	Mostly true	Completely true
	1	2	3	4	5

14.	I feel good most of the time .....	14
16.	I do poorly in sports and games .....	16
18.	I am a poor sleeper .....	18
32.	I do what is right most of the time .....	32
34.	I sometimes use unfair means to get ahead .....	34
36.	I have trouble doing the things that are right .....	36
50.	I solve my problems quite easily .....	50
52.	I change my mind a lot .....	52
54.	I try to run away from my problems .....	54
68.	I do my share of work at home .....	68
70.	I quarrel with my family .....	70
72.	I do not act like my family thinks I should .....	72
86.	I see good points in all the people I meet .....	86
88.	I do not feel at ease with other people .....	88
90.	I find it hard to talk with strangers .....	90
100.	Once in a while I put off until tomorrow what I ought to do today .....	100

Responses-	Completely false	Mostly false	Partly false and partly true	Mostly true	Completely true
	1	2	3	4	5

ITEM NO.	PAGES 5 AND 6	ITEM NO.	PAGES 3 AND 4	ITEM NO.	PAGES 1 AND 2
13	1 2 3 4 5	7	1 2 3 4 5	1	1 2 3 4 5
14	1 2 3 4 5	8	1 2 3 4 5	2	1 2 3 4 5
15	1 2 3 4 5	9	1 2 3 4 5	3	1 2 3 4 5
16	1 2 3 4 5	10	1 2 3 4 5	4	1 2 3 4 5
17	1 2 3 4 5	11	1 2 3 4 5	5	1 2 3 4 5
18	1 2 3 4 5	12	1 2 3 4 5	6	1 2 3 4 5
31	1 2 3 4 5	25	1 2 3 4 5	19	1 2 3 4 5
32	1 2 3 4 5	26	1 2 3 4 5	20	1 2 3 4 5
33	1 2 3 4 5	27	1 2 3 4 5	21	1 2 3 4 5
34	1 2 3 4 5	28	1 2 3 4 5	22	1 2 3 4 5
35	1 2 3 4 5	29	1 2 3 4 5	23	1 2 3 4 5
36	1 2 3 4 5	30	1 2 3 4 5	24	1 2 3 4 5
49	1 2 3 4 5	43	1 2 3 4 5	37	1 2 3 4 5
50	1 2 3 4 5	44	1 2 3 4 5	38	1 2 3 4 5
51	1 2 3 4 5	45	1 2 3 4 5	39	1 2 3 4 5
52	1 2 3 4 5	46	1 2 3 4 5	40	1 2 3 4 5
53	1 2 3 4 5	47	1 2 3 4 5	41	1 2 3 4 5
54	1 2 3 4 5	48	1 2 3 4 5	42	1 2 3 4 5
67	1 2 3 4 5	61	1 2 3 4 5	55	1 2 3 4 5
68	1 2 3 4 5	62	1 2 3 4 5	56	1 2 3 4 5
69	1 2 3 4 5	63	1 2 3 4 5	57	1 2 3 4 5
70	1 2 3 4 5	64	1 2 3 4 5	58	1 2 3 4 5
71	1 2 3 4 5	65	1 2 3 4 5	59	1 2 3 4 5
72	1 2 3 4 5	66	1 2 3 4 5	60	1 2 3 4 5
85	1 2 3 4 5	79	1 2 3 4 5	73	1 2 3 4 5
86	1 2 3 4 5	80	1 2 3 4 5	74	1 2 3 4 5
87	1 2 3 4 5	81	1 2 3 4 5	75	1 2 3 4 5
88	1 2 3 4 5	82	1 2 3 4 5	76	1 2 3 4 5
89	1 2 3 4 5	83	1 2 3 4 5	77	1 2 3 4 5
90	1 2 3 4 5	84	1 2 3 4 5	78	1 2 3 4 5
99	1 2 3 4 5	95	1 2 3 4 5	91	1 2 3 4 5
100	1 2 3 4 5	96	1 2 3 4 5	92	1 2 3 4 5
		97	1 2 3 4 5	93	1 2 3 4 5
		98	1 2 3 4 5	94	1 2 3 4 5

# SCORE SHEET

Counseling Form  
Tennessee Self-Concept Scale

NAME	SCHOOL GRADE	SEX	AGE	DATE	TIME STARTED	TIME FINISHED	TOTAL TIME
------	--------------	-----	-----	------	--------------	---------------	------------

## HOW THE INDIVIDUAL PERCEIVES HIMSELF

TERMS OF:	COLUMN A PHYSICAL SELF	COLUMN B MORAL-ETHICAL SELF	COLUMN C PERSONAL SELF	COLUMN D FAMILY SELF	COLUMN E SOCIAL SELF	SELF CRITICISM	ROW TOTALS
ROW 1. IDENTITY WHAT HE IS	P-1 P-2 P-3 N-4 N-5 N-6 5 5 5 1 1 1 4 4 4 2 2 2 3 3 3 3 3 3 2 2 2 4 4 4 1 1 1 5 5 5 P ____	P-19P-20P-21 N-22N-23N-24 5 5 5 1 1 1 4 4 4 2 2 2 3 3 3 3 3 3 2 2 2 4 4 4 1 1 1 5 5 5 P ____	P-37P-38P-39 N-40N-41N-42 5 5 5 1 1 1 4 4 4 2 2 2 3 3 3 3 3 3 2 2 2 4 4 4 1 1 1 5 5 5 P ____	P-55P-56P-57 N-58N-59N-60 5 5 5 1 1 1 4 4 4 2 2 2 3 3 3 3 3 3 2 2 2 4 4 4 1 1 1 5 5 5 P ____	P-73P-74P-75 N-76N-77N-78 5 5 5 1 1 1 4 4 4 2 2 2 3 3 3 3 3 3 2 2 2 4 4 4 1 1 1 5 5 5 P ____	91 92 93 94 5 5 5 5 4 4 4 4 3 3 3 3 2 2 2 2 1 1 1 1	POSITIVE P
ROW 2. SELF SATIS- FACTION HOW HE ACCEPTS HIMSELF	P-7 P-8 P-9 N-10 N-11 N-12 5 5 5 1 1 1 4 4 4 2 2 2 3 3 3 3 3 3 2 2 2 4 4 4 1 1 1 5 5 5 P ____	P-25P-26P-27N-28N-29N-30 5 5 5 1 1 1 4 4 4 2 2 2 3 3 3 3 3 3 2 2 2 4 4 4 1 1 1 5 5 5 P ____	P-43P-44P-45 N-46N-47N-48 5 5 5 1 1 1 4 4 4 2 2 2 3 3 3 3 3 3 2 2 2 4 4 4 1 1 1 5 5 5 P ____	P-61P-62P-63 N-64N-65N-66 5 5 5 1 1 1 4 4 4 2 2 2 3 3 3 3 3 3 2 2 2 4 4 4 1 1 1 5 5 5 P ____	P-79P-80P-81 N-82N-83N-84 5 5 5 1 1 1 4 4 4 2 2 2 3 3 3 3 3 3 2 2 2 4 4 4 1 1 1 5 5 5 P ____	95 96 97 98 5 5 5 5 4 4 4 4 3 3 3 3 2 2 2 2 1 1 1 1	
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### DISTRIBUTION OF RESPONSES

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TITLE 9

NEW JERSEY ADMINISTRATIVE CODE

CHAPTER 11

SUBCHAPTER 1.

FINANCIAL AID GUIDELINES

EDUCATIONAL OPPORTUNITY FUND

DEPARTMENT OF HIGHER EDUCATION

MAY 1, 1973

STATEMENT OF PHILOSOPHY

The Educational Opportunity Fund was created by an act of the New Jersey State Legislature in 1968 in a period when the State was experiencing varying degrees of turbulence. During the early days of the Fund, guidelines were established and policy was set based upon very limited experience. Now, five years later, the Board of Directors of the Fund is publishing a revised set of Financial Aid Guidelines. The assumption on which the statute and these guidelines are based is that the Educational Opportunity Fund is a restricted financial aid program which limits its grants to low-income disadvantaged students who hail from families with a history of poverty. This concept of "historical poverty" applies to both dependent and independent students as the program is designed to provide those students who have traditionally been denied access, an opportunity to pursue a higher education.

E.O.F. is not an open door admissions program, although it exists at many institutions where an open door policy prevails. It is a decentralized program where admissions and financial aid decisions are made at the local institution

within the context of broad State guidelines. Officials at participating E.O.F. institutions must exercise their decision-making responsibilities and must recognize their obligation to be held accountable.

In spite of a reluctance on the part of many local officials, administrators must insist upon appropriate documentation and verification so that contents of each student's file can substantiate the reason for his receiving a grant. The purpose of the E.O.F. program should be thoroughly communicated to students so that they will understand the limitations of the Fund and come to realize that grants are based upon a specific set of criteria as opposed to some nebulously defined "need".

(a) To be eligible for an Educational Opportunity Fund grant, a student must have demonstrated that he or she:

1. Is and has been a legal resident of the State of New Jersey for at least 12 months prior to receiving the grant.

2.i As an undergraduate student, will be or is enrolled full-time and matriculated in a course of study at a licensed accredited public or private non-proprietary institution of higher education participating in the E.O.F. program, leading to a degree or other form of certification.

2.ii As a graduate student, is enrolled full-time and matriculated in a course of study at a licensed accredited New Jersey public or private non-proprietary graduate or professional school participating in the E.O.F. program leading towards a first graduate or professional degree; students enrolled in Ph.D. and similar programs are not eligible beyond the Masters Degree.

3. Exhibits evidence for potential success in college but:

i. has not demonstrated a sufficient academic preparation to gain admission to an approved institution of



higher education under its regular admissions standards  
(not applicable to applicants for grants for out-of-  
state study); or

ii. whose test scores are below the institutional  
norms; or

iii. whose educational background indicates a need  
to have special educational assistance.

4. Is a high-achieving student who has demonstrated  
that other student support funds are not available  
to meet such student's reasonable needs and providing  
that said high-achieving student shall only be considered  
for an E.O.F. grant after the applications of all  
students meeting the criteria set forth in paragraph  
3 above, have been considered and acted upon.

5. Meets the financial criteria established in this  
subchapter.

#### 9:11-1.2 Student Residency

(a) Legal New Jersey residency as required in section  
9:11-1.1(a)1, above, means in the case of students  
applying for E.O.F. grants for study at an institution  
located in the State of New Jersey, that said student  
is domiciled in New Jersey for an other than temporary  
purpose;

1. Students whose parent(s) or guardian(s) are not legal residents of New Jersey are presumed to be in the State for the temporary purpose of obtaining an education and such presumption may only be overcome by affirmative evidence presented by the student that he or she is in the State for other than temporary purpose;

2. Foreign nationals are presumed to be in the State for the temporary purpose of obtaining an education and such presumption may only be overcome by affirmative evidence presented by the student that he or she is in the State for other than a temporary purpose; this affirmative evidence must include appropriate documentation from the United States Immigration and Naturalization Service that the student may remain permanently in this country; such documentation must be placed in the student's file.

(b) Legal New Jersey residency as required in Section 9:11-1.1.(a), above, means, in the case of students applying for E.O.F. grants for study at an institution located outside the State of New Jersey, that the student's parent(s) or guardian(s) are legal residents of New Jersey, or in the case of an independent student, that said student affirmatively demonstrates that he or she was domiciled in and a legal resident of the State of New Jersey immediately prior to attendance at the out-of-state institution and that he or she intends to return upon completion of his or her out-of-state education.

#### 9:11-1.3 Definitions

(a) The dependent student is one who normally resides with his or her parents or guardians or is dependent upon them for more than \$200 in support of any kind including food, clothing, shelter or the student is claimed or will be claimed for the calendar year as a dependent for income tax purposes.

(b) The independent student is one who during the 12 months preceding application, has not resided with his or her parent(s) or guardian(s) and has not nor will

be claimed as an exemption for Federal Income Tax <sup>110</sup>  
purposes by any person (excluding spouse); and has not  
nor will receive financial assistance of more than  
\$200, per year including food, clothing and shelter  
of any kind from parent(s) or guardian(s) in the  
calendar year in which aid is received or the calendar  
year prior thereto.

(c) A student whose parent(s) or guardian(s) have  
died within the period discussed in paragraph (b)  
above is eligible for consideration as an independent  
student even if the above tests are not met. However,  
the economic background of the student's parent(s) or  
guardian(s) must be examined according to the criteria  
set forth hereafter in the section entitled Financial  
Eligibility.

#### 9:11-1.4 Financial Eligibility

##### (a) Dependent Students:

A dependent student is financially eligible for an EOF  
grant if the gross income of his parent(s) or guardian(s)  
is below \$10,000 and said parent(s) or guardian(s)  
cannot contribute more than \$625 toward educational  
expenses as determined by a standard needs analysis;  
except that where the dependent student's parent(s)

or guardian(s) are receiving welfare support. The student is presumed to be eligible without regard to the amount of welfare support or needs analysis.

(b) Independent Students:

1. An independent student is financially eligible for an EOF grant providing his or her estimated annual gross income (including spouse's) for the current calendar year does not exceed the following schedule:

- i. \$4,000 for a single student (household size:1)
- ii. \$5,000 for a married student, no other dependents (household size: 2)
- iii. \$5,500 for a student with one additional dependent, but with no spouse (household size:2)
- iv. \$6,500 for a student with two additional dependents (household size: 3)
- v. \$7,500 for household size: 4
- vi. \$8,500 for household size: 5
- vii. \$10,000 for household size of 6 or more.

2. The intent of the EOF program is to limit grants to those students of exceptional financial need who come from a family which historically had insufficient resources. Therefore, in addition to the financial eligibility criteria for independent students set forth

above in subparagraph L. For an independent student in order to be financially eligible for an EOF grant his or her parent(s) or guardian(s) gross income must not exceed \$10,000 and said parent(s) or guardian(s) must not be able to contribute more than \$625 toward the student's educational expenses as determined by a standard needs analysis.

i. Do not add the independent student's income to that of his parent(s) or guardian(s). Consider the two items separately;

ii. In cases where the independent student's parent(s) or guardian(s) are receiving welfare support parental income eligibility shall be presumed to have been met and a needs analysis need not be performed;

iii. Notwithstanding any other provision herein an independent student 25 years of age or older may, in lieu of specific financial information concerning his or her parent(s) or guardian(s) income, provide other evidence that he or she is from a background of "historical poverty," e.g., an affidavit from a respected member of the community such as a clergyman.

(c) In the case of dependent or independent students where strict adherence to the \$10,000 gross income limit, will not effectuate the purpose of this program, the certifying officer designated as the institutional representative by the president, may in exceptional circumstances and exercising his or her professional judgment, nevertheless authorize a grant. Such waivers must have sufficient documentation of the exceptional circumstances in the files. An example of possible circumstances is a family having 10 children and an income of \$11,000.

(d) Veteran's benefits whether received by dependent or independent students will not be considered income for the purpose of this subchapter but will be considered as student aid and taken into account in arriving at a total aid package.

9:11-1.5 Verification of Financial Eligibility

(a) In order to facilitate verification of income eligibility, each student's file must contain the waiver granting permission to secure verification of his and his spouse's and his parent's income from I.R.S. It is the responsibility of institutional officials to conduct a statistically valid random sampling of all matriculated EOF students using the IRS releases previously obtained. The purpose of the verification is to insure that EOF funds are not granted to a student, regardless of his status or relationship to his family, whose family is in an economic position to assist in financing his education. In all cases, the burden of proof that a student is indeed eligible rests with the college officials who recommends the EOF award. In appropriate circumstances the EOF Executive Director may require an institution to perform IRS verifications exceeding a random sample.

(b) In those instances where earnings are not the source of income, regardless of the status of dependency of the awardee, files must contain appropriate documentation



and verification on which to base awards, e.g., statements from welfare, social security, Bureau of Children's Services, Veterans' Administrations, or any other approved administrative agency.

(c) The EOF independent student must also furnish documented proof of non-taxable income from the appropriate agency as listed above.

(d) In every case, a student's file must contain evidence that some standard form of needs analysis has been performed, i.e., CSS, ACT, IRS, etc. which forms the basis on which the financial aid officer has recommended the EOF grant.

(e) In all cases files should contain completed forms indicating all relevant data such as annual income, household size, sources of income, parent(s) or guardian(s) income, etc.

#### 9:11-1.7 Schedule of EOF Academic Year Awards

(a) Once it is determined that a student is eligible, he shall not receive less than the minimum grant nor more than the maximum grant:

	Grant Range Per Academic Year	
	<u>Minimum</u>	<u>Maximum</u>
2-Year Public Community College	\$250	\$ 750
2-Year Private College	250	1,000
4-Year Public-Commuting student	250	750
4-Year Public-Residential student	250	1,000
4-Year Private	250	1,000
Graduate Student	250	2,500
Out-of-State Student	250	1,000

(b) The awarding of all grants within the above stated minimum and maximum should be based upon a careful analysis of the student's total financial situation and financial need. The neediest students must be accorded priority. Under no circumstances should an EOF award be granted which exceeds financial need, taking into account income and aid from all sources.

(c) The maximum award for graduate students is \$2,500. The grants awarded by any particular graduate program should not exceed an average of \$1,500. Loans should definitely be encouraged for graduate students except in unusual cases. Priority in the granting of EOF graduate grants shall be given to those students who received EOF undergraduate grants.

(d) By statute no more than 10% of the funds appropriated and available for the purposes of this program shall be awarded to students for use in graduate study.

(e) By statute no more than 10% of the needy students to be awarded EOF grants in any year shall be permitted to use their grants at out-of-state institutions.

9:11-1.7 Duration of Student Eligibility

(a) No student shall be eligible for more than six combined academic years of undergraduate study nor more than two combined academic years of graduate study. Where a course of study requires longer eligibility than herein provided, e.g., medicine and law, exceptions may be made. Exceptions other than in medicine and law must be directed to the EOF Board of Directors for approval.

(b) Criteria established at the time of enrollment in program shall be effective for the duration of a student's continuous enrollment, unless newly established criteria is beneficial to that student or unless enrollment was based on incomplete or inaccurate information.

9:11-1.8 Matching Funds

(a) The EOF grant should be considered the "keystone" of a student's total financial aid package. As such, it is expected that a student's financial need be met by utilizing all other available sources of grant aid to the maximum extent possible and by complementing the package with the EOF grant. With the exception of the New Jersey State Scholarship, all sources of student financial aid are eligible for meeting a student's need.

(b) A total financial aid package should be granted to all freshman and sophomore EOF students, wherever possible, to meet 100% need. College Work Study, State Work Study and other sources of aid including loans should be used to augment the financial aid packages.

(c) Because EOF students, as well as other students of limited means, are from low-income backgrounds, loan encumbrance should be a low priority and loans should be given to complete the package only after all other forms of financial aid are exhausted.

#### 9:11-1.9 Transfer Students

(a) Transfer students who have previously received an EOF grant retain their eligibility so long as the eligibility requirements as set forth in this subchapter are met.

(b) Additional information on procedures for transfer students can be found in Appendix 1.

#### 9:11-2.1 Student Notification and Acceptance

To document a student's grant, he or she should be notified in writing, by the institution's financial aid officer of the content of the financial aid package. Further documentation should include in the student's folder: application for financial aid, forms used in determining need, supporting documents, such as IRS release form, evidence that the student actually received the grant, and student's signed acceptance of the financial aid package. The institution's written notification to the student should contain a clause absolving the State of any responsibility for funding in the event the grant is based upon fraudulent, inaccurate or misleading information.

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Teacher - Chicago Public Schools - Taught 5th through 8th grades - Mathematics - Chicago's South and West Sides	5 years
Teacher - Chicago Public Schools - Adult Education Center on South- side of Chicago - Taught recipients of public aid	2 summers
Counselor - Chicago Public Schools: Higher Education Guidance Center (a talent search project federally funded to assist the graduates from nine inner-city high schools with further education)	1 year (evenings)
Malcolm X Community College - Adult Education Instructor High School Equivalent Program	1 semester (evenings)
Teacher of Mathematics - Junior High Number One - Trenton Public Schools - Trenton, New Jersey	1 year
Consultant Affiliations - Urban Educational and Counseling, Inc., Philadelphia, Pennsylvania	1 year
Teacher - Auxiliary Services for High Schools - Board of Education - City of New York - Brooklyn, N.Y.	2 years (evenings)
Teacher of Mathematics - High School Redirection - (Alternative High School) Board of Education - City of New York - Brooklyn, New York	1 semester
Teacher assigned - Acting Assistant Principal (Administration) High School Redirection (Alternative High School) Board of Education - City of New York Brooklyn, New York	1 year

Employment (continued)

Acting Assistant Principal - (Supervision) High School Redirection - Alternative High School - Board of Education - City of New York - Brooklyn, New York	2 years
Teacher of Mathematics - District Council 37 - Education Fund of AFL-CIO - GED Program - Brooklyn, New York	1 year (evenings)
Teacher of Science - JHS 118 - Jean of Arc Junior High School - Board of Education - City of New York - New York, New York	2 years
Doctoral-Administrative Internship - Atlanta University - Atlanta, Georgia - National Scholarship Fund & Service for Negro Students	1 semester
Assistant Director of Education - The City of New York - Department of Juvenile Justice - Spofford Juvenile Center - Bronx, New York	9 months
Director of Education - The City of New York - Department of Juvenile Justice - Spofford Juvenile Center - Bronx, New York	November, 1980 to present

Teaching and Administrative Certificates

City of New York Public Schools  
Common Branches  
New York, New York

The State of New Jersey  
Department of Education  
State Board of Examiners  
Certificate: Principal/Supervisor

The University of the State of New York  
The State Education Department  
Permanent Certificate  
School Administrator & Supervisor